ACTS
OF THE
General Assembly
OF THE
FRNCH CLERGY
In the Year MDCLXXXV. concerning
RELIGION.
Together with the
COMPLAINT
OF THE SAID
General Assembly
AGAINST

The *Calumnies, Injuries* and *Falsities*, which the *Pretended Reform'd* have, and do, every day publish in their *Books* and *Sermons* against the *Doctrine* of the *CHURCH.*

Presented to the KING by the CLERGY in *Body.*
July the 14*th.* 1685.

To which is added, An Advice how to read Books of Controversie, and some Queries about Religion.

LONDON, Printed 1685.

ACTS

OF THE

General Assembly

OF THE

FRNCH CLERGY

In the Year MDCLXXV. concerning

RELIGION.

Together with the

COMPLAINT

OF THE SAID

General Assembly

AGAINST

The *Sanctuary*, *Imperia* and *Politics*, which the *Pretended Reform'd* have and do every day publish in their *Book*, and *Sermons* against the *Doctrine* of the CHURCH.

Presented to the KING by the CLERGY in *Poly*.
July the 14th. 1685.

To which is added, An Advice how to read Books of Controversie, and some Queries about Religion.

LONDON, Printed 1685.

TO THE KING.

SIR,

THE Clergy of your Kingdom have frequently made Complaints to your Majesty, against those of the Pretended Reformed Religion; and always took an exact care not to mention any thing in the Papers they presented to you, but what was both necessary and very clearly proved.

But they thought this ought to be separated from all the rest; because this, of all others, most sensibly touches them; appears to them the most important; and may be proved by the most authentick Testimonies.

This Complaint, Sir, regards the Faith of the Catholick Church, whose Purity the Ministers and Writers of the Pretended Reformed Religion seek to blacken, by unsufferable Injuries, and Calumnies of the deepest Dye.

They know it cannot be attacqued with solid Reasons; they have by Experience found, that the Arguments they bring to prove their new-invented Doctrine, make slight Impressions in the Peoples Minds. They daily see, that when they faithfully represent the Sentiments of the Catholick Church, they can neither justify their separation, nor excuse the Extravagancies of their first Reformers. Finding it therefore impossible, by this means, to maintain their Ground, they have recourse to an unjust, and pernicious Artifice: they impute to the Catholick Church an infinite number of gross and palpable Errors: they suppose that she either disguises or condemns the most essential verities of Religion; and representing her under the hideous Idea of a Society, professing an impious Doctrine, and denying the chiefest Articles of Faith, no wonder the Peoples Minds under their Conduct, should be so far alienated as to feel a horror, and detestation of her.

The Clergy has long time, with grief, perceived the sad Effects

UMI - 1994

of this their Malice, and ſtudied to find out ſome means to damm the Current.

The laſt Aſſembly, in Eighty two, upon this account iſſued out a Paſtoral Advertiſement, directed to thoſe of the pretended Reformation. They thought by exhorting and preſſing them to explicate the reaſons why they ſeparated from us, they might induce them to make a more ſerious Reflection; and that they would be aſhamed to ſee their Breach with us, to have been grounded only upon Calumnies, and Suppoſitions.

And God be praiſed, their endeavours were not wholly fruſtrate; for of the almoſt infinite number of Heretics, who have ſince that time been converted, there are but very few who did not return to the Boſom of their Mother Church, upon the force of this invincible Argument; that ſeeing there cannot be any lawful cauſe of Separation, all thoſe which the pretended Reform'd alledg in their behalf, can bear no weight.

But there is one obſtacle which did, and does at preſent, hinder the chief Effects which were hoped from it. That voice of the Biſhops and Paſtors of the Chatholic Church, could not reach the Ears of the common ſort of People of that perſwaſion; the Miniſters either diſſwaded them from reading this Paſtoral Advertiſement, or gave falſe Explications of it, as they do of the Holy Scripture, and Writings of the Fathers. By this means, Sir, the greateſt part of your Subjects, of the Pretended Reform'd Religion, ſtill live in Error, and the Evil will be without a Remedy, unleſs your Majeſty ſupport by your Protection, and by your Authority uphold, what the Clergy has ſo happily begun.

Although our Kings, your Majeſties Predeceſſors, permitted the Exerciſe of the Pretended Reform'd Religion, upon Conditions only, in times of Diſturbance, and for reaſons which no longer now ſubſiſt; and though, conſidering the flouriſhing State in which your Majeſties Wiſdom and Valour has eſtabliſhed this your Kingdom, the Clergy has juſt reaſon to beg a revocation of thoſe Edicts, which granted this permiſſion; yet this is not at preſent what they inſiſt upon.

It is not for the revocation of any Edict, they make this humble Supplication to your Majeſty.

There is none, neither can their be any, that permits the pretended Reform'd to Calumniate the Chatholic Church, or to charge her with falſe Doctrines, which ſhe neither did, nor does, at preſent, teach.

That

That would be a ſtrange and wicked Priviledge, which the Miniſters themſelves would bluſh to own.

Imputations and Calumnies are Crimes which both divine and human Laws condemn. They are ſeverely puniſhed, when they only touch the reputation of Particulars; but much more criminal, when they ſtrike at the whole Body of the State.

The Pretended Reform'd, how great ſoever their Blindneſs be, are not arrived to that heighth of Folly, as to maintain it to be lawful for them to Practiſe thoſe Crimes, or to complain of your Majeſty, for your Prohibition of them.

Yet this however (Sir) is the ſole Grace your Clergy here demands; that ſo long as it ſhall pleaſe your Majeſty to permit the Pretended Reform'd to excerciſe their Religion, they may be forbid to continue to make uſe of thoſe Injuries and Calumnies, which they have formerly, and do daily, publiſh in their Books and Sermons.

Your Majeſty will ſee clearly, it is not without Grounds, your Clergy offers you this Complaint.

Tho' we have abſtained from relating many of their Terms, which thwart the rules of Modeſty, and which St. *Paul* would not have to be named amongſt the Faithful; yet your Majeſty will be amaz'd to ſee to what almoſt incredible exceſſes Paſſion has carried our Reformers.

There's not one Article of our Faith, which they do not abuſe by groſs Injuries, and Calumnies not to be indured.

This Collection which the Clergy has made, and takes the liberty to preſent to your Majeſty, is a full Conviction of it.

They accuſe the Catholic Church of profeſſing Errors. They accuſe her of not believing the Fundamental Verities of Chriſtanity; and to lay the charge home, they affect the moſt outragi- and injurious Language.

The Clergy (Sir) complains of ſo unreaſonable a manner of Proceeding, and to evidence ſo great Injuſtice, beſeeches your Majeſty to compare the Doctrine, which is attributed by the *Calviniſts* to the Church of *Rome*, with that which is contained in her Profeſſion of Faith, and the Deciſions of the Council of *Trent*.

This compariſon is the moſt natural, and the ſureſt way to judg of the Juſtice, or Injuſtice of the Pretended Reformers accuſation: And this, Sir, is the only thing your Clergy, with due Submiſſion, begs of your Majeſty.

We

We have, to avoid Confuſion, and to ſhew the truth more clearly, noted each Article of Faith in Particular, and formed thereon two Columns.

In the firſt we have tranſcribed the proper terms of the Profeſſion of our Faith, and of the Deciſions of the Council of *Trent*: and your Majeſty will ſee therein the true Doctrine of the Catholick Church.

We have in the ſecond, related the very words which the Pretended Reform'd make uſe of, when in their Books they propoſe the Faith of the *Roman* Church: and your Majeſty will there ſee what kind of Doctrines they impute to us.

And by the Paralel alone, than which nothing can be more ſimple and ſincere, your Majeſty will clearly ſee there's no reſemblance, but on the contrary, the difference to be ſo ſenſible, and ſo palpable betwixt what the *Roman Church* profeſſes, and what is attributed to her by the pretended Reformers, they are plainly convinced of Calumnies and Impoſtures.

If the Queſtion concerned only our own Perſons in particular, we would not, Sir, appear before your Majeſty with theſe complaints, that we might by your Juſtice, and your Authority obtain the Reparation of thoſe injuries, which theſe Miniſters daily utter againſt us in their Libells; on the contrary, the Clergy would be overjoy'd to teſtify the ſincere Charity they have for them, by Patience, and a voluntary oblivion of all ſuch injuries: but we cannot neglect the Honour of the Church our Mother, which theſe Miniſters attaque with Calumnies; nor the Converſion, and Salvation of ſo great a number of her Children, as they keep in errour by their falſe pretenſions.

We doubt not, Sir, but theſe very Conſiderations will ſenſibly touch your Majeſty, and that having (as you teſtify upon all occaſions) ſo much Zeal for the Salvation of your Subjects, and ſo great reſpect and veneration for the Church, you will by your Authority ſuppreſs an evil, and an injuſtice which is ſo contrary, not only to the Principles of Chriſtianity; but alſo to the moſt common Rules of Natural Equity.

Upon which account (Sir) we humbly beſeech your Majeſty, Firſt To renew (by what way you pleaſe, or by what methods you think moſt convenient) the Edicts and Declarations by which it is ordained, the Pretended Reformed ſhould uſe reſpect in ſpeaking of the Myſteries of our Religion, and to forbid them hereafter in propoſing, or refuting the Articles of our Faith, to make uſe of thoſe injurious terms which they have hitherto affect-

ed,

ed, and which the Clergy has here collected, and to abstain for the future, from the like expressions. Secondly, Seeing the Doctrine of the Catholick Church is clearly propos'd in her profession of Faith, and in the Decisions of the Council of *Trent*, to forbid them in like manner also, to impute to the Catholick Church any other Doctrine, or any of those Errours which they have hitherto had the boldness to charge her with, though she always detested and condemned them, in what Authors soever they were found,

By this means (Sir) you will imprint in the minds of all your Subjects, that inviolalbe respect which they ought to have for our Faith and Religion; and whilst those of the pretended Reformation, who shall be converted, do voluntarily submit themselves to the Orders of the Church, and with comfort embrace her Doctrine, the Enemies of her Truth, as well as of her Glory, will not at least have any longer the liberty to abuse her by their scandalous proceedings.

† FRANCIS Archbishop of *Paris*, President.

† J. de MONTPEZAT, Archbishop of *Sens*.

† De GRIGNAN, Coadjutor of *Arles*.

† TH. de MONTPEZAT, Archbishop of *Tholose*.

† HYACINTHUS, Archbishop of *Alby*.

† MI. de PHELYPEAUX, P. P. Archbishop of *Bourges*.

† JAMES NICOLAS, Archbishop of *Carthage*, Coadjutor of *Rouen*.

† LOUIS, Archbishop of *Bordeaux*.

† SUZE. Nominated to the Archbishoprick of *Auch*.

† FRANCIS, Bishop of *Amiens*.

† DANIEL de COSNAC, Bishop and Earl of *Valence* and *Die*.

† FR. de COETLOGON, Bishop of *Quimper*.

† LOUIS, Bishop of *Mans*,

† EFF.

† EFF. de CHAMBONAS, Biſhop of *Lodeve.*

† JOHN, Biſhop of *Apt.*

† LOUIS, Biſhop of *Siſteron.*

† J. de MATIGNON, Biſhop of *Condom.*

† LOUIS, Biſhop and Earl of *St. Paul.*

† HENRY, Biſhop and Earl of *Chalons.*

† LEONARD, Biſhop and Earl of *Liſieux.*

† F. Biſhop of Saint *Papoul.*

† FR. Biſhop of *Mande.*

† FR. Biſhop of *Digne.*

† MICHAEL, Biſhop of *Macon.*

† FR. BOUTHILLIER, Biſhop of *Troyes.*

† GRIGNAN, Biſhop of *Carcaſſonne.*

† CLAUDE, Biſhop of *Boulogne.*

† DOM. Biſhop of *Eſcar.*

† FRANCIS THEOD. Biſhop of *Vence.*

† De SAINT GEORGE, Nominated to the Biſhoprick of *Clermont.*

FR. MALLET, de GRAVILLE, of DRUBEC.

PETER ARMAND de la CROYE of CASTRIES.

HENRY du FAUR of PIBRAC.

De VALAVOIR.

MAUR. d' AUBIGNY.

GASPARD de GEORGE de LAUGNAC.

DEY

DEY de SERAUCOURT.

FOURBIN.

BOUTHILLIER de CHAVIGNY.

BROCHOND.

L' ABBE de CHALMAZEL.

De GYVE'S.

FABIO BRUSLART de SILLERY.

J. BOCHARD de CHAMPIGNY.

ROBERT.

De VAILLAC.

P. PECQUOT.

FR. de GOMER de LUSANCY.

ROUBAUD.

FRANCIS de VINTIMILLE.

AMELOT.

BLACHE.

Le CAMUS.

Du FRESNOY du FAVOUET.

ODET FRANCOIS de HARCOURT de BEUVRON.

CLEMENT de POUDENX.

L. ROUSSEAUX.

LANGLOIS de BLACFORT.

VILLARS, General Agent of the *French* Clergy.

PHELYPEAUX, General Agent of the *French* Clergy.

UMI - 1994

CHERON, Promoter of the Assembly.

DESMARETZ, Ancient Agent, and Promoter of the Assembly.

HARDOUIN ROUXEL de MEDAVI GRANCEY.

De BEZONS, Ancient Agent and Secretary to the Assembly.

HENNEQUIN, Secretary of the Assembly.

THE

The King's EDICT,

Forbidding all Ministers, and other Persons whatever of the Pretended Reformed Religion, to Preach, or compose any Books against the Faith, and Doctrine of the Church; or to use injurious terms, or such as tend to Calumnie, by imputing to Catholicks those Tenets which they Condemn; or to speak directly, or indirectly against the Catholick Religion.

Registred in Parliament the 23*d.* of *August*, 1685.

LEWIS by the Grace of God, King of France, and Navarre; to all that are present, and to come, Health. The Deputies of the Clergy of our Kingdom assembled by our Permission in our City of St. Germain en Laye, having represented to us, that amongst all the means which are made use of by the Ministers of the pretended Reformed Religion, to hinder the Conversion of some of our Subjects, who make Profession of that Religion, they find not any more efficacious, or in which they have greater success, than that of giving a false Idea of the Catholick Religion, by Impostures; and at the same time having besought us to hinder the Continuation of so great an Evil, by what means we should think most convenient; We have caused those Errors, which the Ministers of the pretended Reformed Religion, and some other Persons who make Profession of it, do impute to the Catholick Religion in their Sermons, and in the Books they compose, to be examined, and seeing nothing is more opposite to that respect with which our Edicts oblige them to speak of the Catholick Religion, than to accuse it of a Doctrine, which it condemns, and that it is not just to permit their Calumnies to imprint in the Minds of our Subjects, a horror of that Truth, which they would necessarily love and embrace, if they were not deprived of the knowledg of it by these Artifices; and having on the other side considered how the Ministers of a Religion tolerated in our Kingdom, by our Edicts, and those of the Kings our Predecessors, should be content to teach their own Doctrines, without raising disputes against that true Religion, which we profess, and from which their Predecessors in this

this last Age so unfortunately separated themselves: We have thought it necessary to stop the course of a Liberty, which produces such sad effects. Be it known, that for these Causes, and others hereunto moving us, and of our certain Knowledg, full Power, and Regal Authority, we have by this present Edict forbidden, and do forbid all Ministers, and all other Persons, of what quality and condition soever they be, making Profession of the pretended Reformed Religion, to Preach, or to compose any Books against the Faith and Doctrine of the Catholick, Apostolick, and Roman Religion, and to use any injurious terms, or tending to Calumnie, by imputing to Catholicks those Doctrines which they condemn, and moreover to speak directly or indirectly, after what manner soever, of the Catholick Religion. We command the Ministers to teach in their Sermons only the Tenets of the pretended Reformed Religion, and the rules of Morality, without mixing therewith any other matters. Furthermore we forbid the said Ministers, and all our other Subjects, who profess the said pretended Reformed Religion, to cause to be Printed, any Books touching Religion, excepting those which shall contain their Profession of Faith, the Prayers, and the ordinary Rules of their Discipline, and all Printers and Booksellers to Print, or vend them: We will that all the Books which have been made till this present time, against the Catholick Religion, by those of the pretended Reformation be suppressed: We forbid all Printers to print them hereafter, and all Booksellers to vend them. We ordain, the Ministers, and our other Subjects of the pretended Reformed Religion, who shall transgress the Ordinances of this our present Edict, to be condemned to an honourable amends, and banished for ever out of our Kingdom, and their Goods which are subject to confiscation, confiscated, and that the exercise of their Religion to be for ever interdicted in those places where the Ministers shall have Preached against the contents of our present Edict. We will in like manner, the Printers and Booksellers, who shall Print or vend the said Books contrary to our Prohibition, to be fined fifteen Hundred Livers, and for ever deprived of the liberty of keeping open Shop, &c. Given at Versailles, in the Month of August, 1685. and in the 43d. Year of our Reign. Signed, Lewis, &c.

THE DOCTRINE OF THE CHURCH,

CONTAINED

In our PROFESSION of FAITH,
and in the Decrees of the Council of *TRENT.*

OPPOSED

To the CALUMNIES, INJURIES, and FALSITIES, diſperſed in the Works of the Pretended Reform'd.

Fidei Profeſſio quæ habetur in fine Concilii Tridentini.

EGO *firma fide Credo & profiteor omnia & ſingula, quæ continentur in Symbolo Fidei, quo S. R. Eccleſia utitur, videlicet.* CREDO *in unum Deum Patrem Omnipotentem, factorem Cœli & Terræ, viſibilium omnium, & inviſibilium: & in unum Dominum* JESUM CHRISTUM *Filium Dei unigenitum;*

The Profeſſion of Faith inſerted at the End of the Council of Trent.

I With a ſtedfaſt Faith, believe and profeſs all and every Article contained in the Symbol of Faith, which the Holy *Catholick* and *Roman* Church doth uſe. To wit: I believe in *God* the Father Almighty, Maker of Heaven

UMI - 1994

& ex Patre natum ante omnia ſecula, Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, conſubſtantialem Patri per quem omnia facta ſunt; qui propter nos Homines, & propter noſtram ſalutem deſcendit de Cœlis: & incarnatus eſt de Spiritu Sancto ex Maria Virgine; ET HOMO FACTUS EST; *Crucifixus etiam pro nobis ſub Pontio Pilato, paſſus & ſepultus eſt & Reſurrexit tertio die ſecundum Scripturas; & aſcendit in Cœlum, ſedet ad dexteram Patris; & iterum venturus eſt cum Gloria judicare vivos & mortuos; cujus regni non erit finis; Et in Spiritum Sanctum Dominum & vivificantem; qui ex Patre Filioque procedit; qui cum Patre & Filio ſimul adoratur, & conglorificatur; qui locutus eſt per Prophetas: Et unam Sanctam Catholicam & Apoſtolicam Eccleſiam. Confiteor unum Baptiſma in remiſſionem Peccatorum; & expecto Reſurrectionem mortuorum, & vitam ventura ſeculi.* Amen.

and Earth, and of all things Viſible and Inviſible: And in one Lord *Jeſus Chriſt*, the only begotten Son of *God*, and born of his Father before all Ages: God of God, Light of Light, very God of very God, begotten not made, Conſubſtantial to the Father, by whom all things were made; who for us Men, and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghoſt of the Virgin *Mary*, *AND WAS MADE MAN*; was Crucified alſo for us under *Pontius Pilate*, ſuffered, and was Buried; and roſe again the Third Day, according to the Scriptures, and aſcended into Heaven, ſitteth at the Right Hand of the Father; and ſhall come again with Glory, to judge both the Quick and the Dead; of whoſe Kingdom there ſhall be no End: And in the Holy Ghoſt, the Lord and Giver of Life; who proceedeth from the Father, and the Son; who, together with the Father, and the Son, is ador'd and glorify'd; who hath ſpoken by the Prophets: And one Holy Catholick and Apoſtolick Church. I confeſs one Baptiſm for the Remiſſion of Sins; and I expect the Reſurrection of the Dead, and the Life of the World to come. *Amen.*

ARTICLE I.

Of the Canonical Books of Scripture, and of Tradition.

PROFESSIO FIDEI.

Apoſtolicas, & Eccleſiaſticas Traditiones, reliquaſq; ejuſdem Eccleſiæ Obſervationes & Conſtitutiones firmiſſime admitto & amplector, Item Sacram Scripturam juxta eum ſenſum, quem tenuit & tenet Sancta Mater Eccleſia, cujus eſt judicare de vero ſenſu & Interpretatione Scripturarum admitto.

CONTINUATION of the Doctrine of the Church, contained in our Profeſſion of Faith, and in the Decrees of the Council of Trent.

I Firmly admit and embrace Apoſtolical and Eccleſiaſtical Traditions, and the other Obſervances and Conſtitutions of the ſame Church. I alſo admit the Holy

CALUMNIES, Injuries, and Falſities diſpers'd in the Works of the Pretended *Reform'd*, againſt the Doctrine of the *Church*.

THAT *with* (a) *the Hereticks mentioned by St.* Irenæus, *we reject the Holy Scriptures* : (b) *That with the* Marcioniſts, *we accuſe it of Imperfection* : (c) *That we contemn it* :

(*a*) * Guilielmus Witakerus Theologiæ Doctor & Profeſſor Cantabrigienſis in diſputatione de Sacra Scriptura contra Bellarminum, *&c.* Controverſia 16. q 6. pag. 665. Editionis Herbornæ Naſſoviorum anni 1600. *Patet illos Hæreticos* (de quibus S. Irenæus) *per omnia ſimiles fuiſſe noſtris Papiſtis; Scripturas enim repudiabant.*

(*b*) * Georgius Dounamus Epiſcopus Dierenſis in Libro cui titulus : *Papa Antichriſtus*, L. 1. c. 6. pag. 175. Edit. Londinenſis anni 1620. *Sacras Scripturas cum Marcioniſtis imperfectionis arguunt & inſufficientiæ, quam certam eſſe noam Hæreticorum Irenæus obſervavit.* Titulus hujus capitis eſt: *Catalogus veterum Hæreſium, quas Eccleſia Romana renovavit.*

(*c*) † Theſaurus diſputationum Theologicarum in Academia Sedanenſi variis temporibus habitarum a Paſtoribus & Theologiæ Profeſſoribus; Petro Molinæo, Jacobo Capello, Abrahamo Ramburtio, Samuele Mareſio, Alexandro Colvino, Ludovico le Blanc, Joſua le Vaſeur, Jacobo Alpæo de S. Maurice, Theſi 26. de meritis operum part. 2. Edit. Genevenſis anni 1661. tom. 1. pag. 669. *Scripturam quidem contemnere Pontificiis ſolenne eſt.*

UMI - 1994

Scripture, according to that Senſe which our H. Mother the Church, to whom it belongeth to judge of the true Senſe and Interpretation of the Holy Scriptures, hath held, & doth hold.

The (1) Holy Council of *Trent*, following the Example of the Orthodox Fathers, receives and reverenceth all the Books of the Old and New Teſtament. The Catalogue of wch Holy Books are inſerted at the end of this Decree.

That (d) *we commonly teach, The Scripture is not neceſſary, and that the Church can be without it: That* (e) *we prefer Traditions before the Holy Scripture; that we attribute more Authority to them, than to the Scripture; which, we ſay, has no Authority but by them: That* (f) *according to us, Tradition corrects the Holy Scriptures; that it changes the Commandments of God, and diſpenſes with them contrary to the Apoſtle:* (g) *That*

1. Concilium Trident. ſeſſ. 4. in Decreto de Canonicis Scripturis: *Sancta Synodus Orthodoxorum Patrum exempla ſecuta, omnes libros tam Veteris, quam Novi Teſtamenti, ſuſcipit ac veneratur: Sacrorum vero Librorum indicem huic decreto adſcribendum cenſuit.*

2. Fidei Profeſſio: *Nec eam* Scripturam, *unquam niſi juxta unanimem con-*

(d) Andreas Rivetus Pictavus Theologiæ Doctor & Profeſſor in Academia Batava in Catholico Orthodoxo, ſeu ſumma Controverſiarum adverſus Guilielmum Bailium Jeſuitam, quæſt. 1. Proœmiali de Hereſibus, pag. 27. Edit. 3, Lugd. Batavor. anno 1630. *Papiſta communiter docent Scripturas non eſſe neceſſarias, & Eccleſiam iis poſſe carere.* Eadem repetit. tract. 1. q. 6. Sect. 1. tom. 1. eodem 1. pag. 95. & † in Theſauro diſputat. Sedanenſium jam laudato theſ. 14. tom. 1. pag. 61. *Cum negent* (Pontificii) *Scripturam eſſe neceſſariam.*

(e) † In eodem Theſauro diſputat. Sedanenſ. theſ. 12. tom. 1. pag. 6. *In Eccleſia Romana Traditiones non ſcriptæ multo pluris fiunt Scriptura, earumque eſt longe major Autoritas, quam Scriptura, uſque adeo, ut adverſarii quidquid Scriptura habet autoritatis velint pendere ex autoritate Traditionis Eccleſiæ.* Andreas Rivetus ubi ſupra; * Georgius Dounamus ubi ſupra.

(f) † In eodem Theſauro diſputat. Sedan theſ. 14. cit. de perfectione Scripturæ tom. 1. pag. 61. *Traditio Eccleſiæ* (juxta Pontificios) *emendat Scripturam & mandata Dei imo utat & diſpenſat ab Apoſtolo.*

(g) † In eodem Theſauro, th. 7. de ſummo Controverſ. Judice tom. 1. pag. 26. *Onerant* (Pontificii) *Scripturam plauſtro convitiorum, vocando eam regulam mutam, lapidem ſcandali, naſum cereum, gladium ancipitem,* &c. Et in theſi de perfect. ſacræ Script. 14. eod. to pag. 1. eadem repetit verba.

ſenſum Patrum accipiam & interpretabor.

2 I will never underſtand nor interpret the ſame, otherwiſe than according to the *unanimous Conſent* of the Fathers.

1. Conc. Trident. In eodem Decreto de Canon. Scripturis: *Necnon Traditiones ipſas, tum ad Fidem, tum ad mores pertinentes, tanquam vel ore tenus a* CHRISTO, *vel a Spiritu ſancto dictatas, & continua ſucceſſione in Eccleſia Catholica, conſervatas, pari Pietatis affectu ac reverentia, ſuſcipit ac veneratur.*

1 The Holy Council alſo, with the like Affection of Piety and Reverence, embraces and venerates Traditions, whether they regard Faith or Manners; as being dictated either by *JESUS CHRIST*, or by the *Holy Ghoſt*, and conſerved in the Catholick Church by a continual Succeſſion.

we call the Scriptures a dumb Rule, a ſtumbling Stone, a Nole of Wax, a Two-edged Sword: That (h) *we place the* Roman *Church one Degree above the Holy Scriptures, and the* Pope *Two: That* (i) *our Doctrine concerning this Point leads to Atheiſm, and the overthrow of all Religion: And that* (k) *it has no other Authors for it but the* Phariſees, *the Diſciples of* Simon Magus, *and the* Montaniſts.

(*h*) † In eodem Theſauro diſput. Sedan. th. 13. de ſum. Controver. Judice tom. 1. pag. 28. *Eccleſia Romana eſt ſupra Scripturam, Papa vero ſupra Eccleſiam Romanam, hinc efficitur Papam duobus gradibus ſupra Scripturam eminere.*

(*i*) † Ibidem th. 2. pag. 25. to 1. *Invenit Sathan hanc viam introducendi per oniculos Atheiſmum in Eccleſiam, & labefactandi autoritatem Verbi divini, dum ab humana autoritate ſuſpenditur, & ſtatuitur verbo Dei credendum eſſe, quia id homines volunt, & id papa ſanxit.* Et th. 1. ibid. *Quæritur an major ſit Dei, quam hominum autoritas.* Denique th. 32. pag. 31. ibid. *Hoc peſtilentiſſimo dogmate, quo Eccleſia ſtatuitur Index & Scripturæ hæc dignitas adimitur, certum eſt via compendioſiſſima iri ad Atheiſmum & totam Religionem de putri filo ſuſpendi.*

(*k*) † In eodem Theſauro diſputat. Sedan. th. 31. pag. 65. tom. 1. *Habent tamen Pontificii Autores quibus Traditionem non ſcriptum tueantur,* (eoſdem Autores mox appellat.) *Phariſeos, Montaniſtas, Carpocratianos.* Andreas Rivetus Catholic. Orthodoxi ſeu ſumm. Controverſ. q. 1. de Proœmiali de Hæreſibus pag. 27. & 28. *Simoniani referente Irenæo gloriabantur de iis quæ non ſunt ſcripta; ſed ſolum viva voce tradita, &c. Hoc idem Papiſtæ faciunt.* † Joannes Heydeggerus in Anatome Hiſtorico Theologica Concilii Tridentini. queſt. de trad. ad ſeſſ. 4. Conc. Trid. tom. 1. pag. 87. Edit. Geſnerian. 1672. *Perventum in Concilio hoc noſtro* (Tridentino) *ad Canoniſationem Traditionum eo in ſenſu; quem nunquam vera Eccleſia tenuit; imo quem in Hæreticis damnavit.*

UMI - 1994

ARTICLE II.

Of the Efficacy, Number, and Ceremonies of the Sacraments; of Penance and Auricular Confession.

1 Profeſſio Fidei: *Profiteor quoque ſeptem eſſe vere & proprie Sacramenta novæ Legis a* JESU CHRISTO *Domino noſtro inſtituta, atque ad ſalutem humani generis, licet non omnia ſingulis, neceſſaria: ſcilicet Baptiſmum, Confirmationem, Euchariſtiam, Pœnitentiam, Ex-*

DOCTRINE of the CHURCH.

I Do (1) alſo profeſs, there are truly and properly Seven Sacraments of the New Law, inſtituted by our Lord *JESUS CHRIST*, and neceſſary for the Salvation of Mankind, though all be not neceſſary for e-

CALUMNIES of PROTESTANTS.

THat (a) *the Sacraments are corrupted, baſtardized, and falſified in the Church*: That (b) *they are polluted by unworthy means*: That (c) *they are fouled and ſpattered with many prophane Opinions*: That (d) *we teach, That*

(a) La Confeſſion de Foy des Pretendus Reformez de France art. 28. *Nous condamnons les Aſſemblees de la Papaute, veu que la pure verite de Dieu en eſt bannie, eſquelles les Sacramens, ſont corrompus, abatardis, & falſifiez du tout.*

(b) Theodorus Beza Vezelius in Antitheſi Papatus & Chriſtianiſmi tractationum Theologicarum Edit. 2. Genev. an. 1576. tom. 1. pag. 71. *Satis apparet Sacramenta indigniſſimis modis pollui ac perdi, in Papiſtica Synagoga, quæ Catholicæ Eccleſiæ nomen ſibi falſo vendicat.*

(c) Joannes Calvinus in reſponſ. ad Cardinalem Sadoletum opuſculorum ultimæ Edit. Amſtelodamenſis anni 1667. pag. 111. *Sacramenta oſtendimus, multis profanis opinionibus inquinata.*

(d) Martinus Lutherus in Libro de Captivitate Babylonica, tom. 2. Edit. Witembergenſis anni 1558. fol. 75. *Impulſi ſunt tantum tribuere Sacramentis novæ Legis, ut prodeſſe ea ſtatuerunt, etiam iis, qui in peccatis mortalibus ſunt, nec requiri fidem aut gratiam; ſed ſufficere non poſſuiſſe obicem, hoc eſt actuale propoſitum denuo peccandi.* Philippus Melancton in Apologia Confeſſionis Auguſtanæ titulo de numero & uſu Sacramentorum, tom. 1. Edit. Witembergenſis anni 1562.

tremam Unctionem, Ordinem & Matrimonium.

very Man: That is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony.

2 Conc. Trid. sess. 7. can. 8. *Si quis dixerit per ipsa novæ Legis Sacramenta ex opere operato non conferri gratiam; sed solam Fidem Divinæ promissionis ad gratiam consequendam sufficere. Anathema sit.*

1 If any one say, These Sacraments of the New Law do not confer Grace by themselves; but that Faith alone, in the Promises of *God*, is sufficient to obtain *Grace*; Let him be *Anathema.*

Idem Conc. sess. 6. cap. 6. *Disponuntur au-*

1 Persons of riper Years are in a Dispo-

the Sacraments conferre Grace to those of riper Years, though they have no good disposition in their Hearts, and are in a state of Mortal Sin, supposing only they have no actual formed Design of committing a new Sin: That this impious and Pharisaical Opinion is taught with full Authority in the Church: That (e) *we permit those who receive them, not to be attentive to what they do; and that, according to us,*

fol. 95. *Damnamus totum populum Scholasticorum, qui docent, quod Sacramenta non ponenti obicem conferunt gratiam ex opere operato, sine bono motu utentis. Hæc simpliciter Judaica opinio est, sentire quia per ceremonias justificamur sine bono motu cordis, hoc est, sine fide, & tamen hæc impia & periculosa opinio magna autoritate docetur in toto regno Pontificio.* Confessio ista Augustana art. 13. apud eundem Melanctonem eodem, tom. 1. fol. 41. & in Syntagmate Confessionum Fidei, *Damnant Pharisaicam opinionem, quæ fingit homines justos esse, propter usum Sacramentorum ex opere operato sine bono motu utentium.* Martinus Kemnitius in 2. parte Examinis Conc. Trident. ad can. 8. Sess. 7. pag. 22. Edit. Genevens. anni 1614. Franciscus Burmanus Theologus Doctor & Professor in Academia Batava, in Synopsi Theologica, l. 7. c. 4. paragr. 36. Edit. Trajectensis ad Rhenum anni 1672. pag. 323, & 324. *Per opus operatum in Concilio Tridentino externam Sacramentorum celebrationem intelligebant, quæ non ponentibus obicem peccati mortalis; & si alioqui fide & pietate vacuus, salutaris gratiæ causa & instrumentum sit.*

(e) † Thesaurus disputat. Sedanens. th. 6. de Baptismo part. 3. tom. 1. pag. 779. *Id volunt fieri, ex opere operato, id est, vi nudæ actionis, nullam enim attentionem aut devotionem requiri in eo qui baptisatur, etiamsi sit adultus. Nam si adultus dormiens aut incogitans & aliud agens baptisetur, statuunt eum Baptismo regenerari, eique fidem infundi, satis esse ad efficaciam Baptismi, si baptisatus non ponat obicem, id est, Baptismum data opera non aversetur*: Et antea pag. 753. th. 9. de Sacramentis in genere part. 2. *Actionem dicant valere ex opere operato,*

UMI - 1994

tem ad ipſam juſtitiam, dum excitati Divina Gratia & adjuti fidem ex auditu concipientes, libere moventur in Deum, credentes vera eſſe, quæ divinitus revelata & promiſſa ſunt; atque illud imprimis, a Deo juſtificari impium per gratiam, ejus, per Redemptionem, quæ eſt in GHRISTO JESU; & *dum peccatores ſe eſſe intelligentes, a divinæ Juſtitiæ timore quo uti-*

ſition to Juſtice, when excited and aided by the Grace of *God*; and conceiving Faith by Hearing, they are freely moved towards *God*, & believe thoſe things to be true which have been revealed and promiſed by Him; and eſpecially this, that a Sinner is made Righteous before *God* by his Grace, and by the Redemption which *Jeſus Chriſt* has purchaſed for us; and alſo when knowing themſelves to be Sinners, and after

it ſuffices, they do not deſignedly put an hindrance, and oppoſe what is there Adminiſtred to them: That (f) *we give Occaſion to believe, the Indevotion we bring to the Sacraments, augments their value: That* (g) *we make the Efficacy of the Sacraments to conſiſt in a certain Inchantment, like that of Magick: That* (h) *we will have the Holy Ghoſt ſo to act in the Hearts, when he diſpoſeth Perſons to the Sacraments, that he does not*

quando nuda actio & celebratio eſt efficax, etiamſi nulla diſpoſitio, aut devotio accedat in adminiſtrante, aut recipiente & nulla ſit recipientis attentio, modo ne data opera ponat obicem & contra nitatur.

(*f*) † Ibidem th. 20. pag. 755. *In Sacramentis ſuſcipiendis, evagatione mentis & ſupinitati parta eſt ſecuritas, quaſi ex ipſa indevotione Sacramentis, pretium acceſſerit.*

(g) † Ibidem de Sacramentis in genere part. 1. th. 27. pag. 750. *Cum deo ſic agunt quaſi vinciretur ſyllabis & formulis aſtringeretur, quæ labes a magica Diſciplina in Religionem tranſiit.* Guilielmus Bucanus Theologiæ Profeſſor in Academia Lauſanenſi, loco 46. de Sacramentis, paragr. 75. pag. 650. Edit. 3. Bernæ Helvetiorum anni 1605. *vi verborum, quaſi magica incantatione*, &c.

(*h*) † Theſaurus diſputat. Sedenanſ. th. 23. de Sacramento Pœnitent. parte 2. tom. 1. pag. 684. *Figmentum eſt audax velle ut Spiritus Sanctus in attritis ſit agens intrinſecum, nec moveat eos motu intrinſeco.* Joannnes Heydeggorus Anatom. Conc. Trident. tom. 1. pag. 558.

liter concutiuntur, ad considerandam Dei misericordiam se convertendo, in spem eriguntur, fidentes Deum sibi propter Christum propitium fore, illumque tamquam omnis justitiæ fontem diligere incipiunt, ac propterea moventur adversus peccata per odium aliquod & detestationem, hoc est per eam pœnitentiam, quam ante Baptismum agi oportet. Denique dum

that passing from the fear of Divine Justice, (which was at first necessary to stir them up) unto the Consideration of *God*'s Mercy, they are raised up in Hope, trusting that *God* will be Propitious to them for the Love of *JESUS CHRIST*; and begin to love Him, as the Fountain of all Justice: and are therefore animated with an Hatred and Detestation against

move them interiourly: That (i) *it is a constant Tenet amongst us, That it is not necessary to be sorry for Venial Sins: That* (k) *Confession is the Butchery of Souls, a Tyranny over Consciences; the Snare of Desparation, the Bait of Priests and the Church, to enrich themselves, and gain a formidable Authority: That* (l) *the Power of Absolving is a Declaration of War against God; that*

(*i*) † Idem Thesaurus disputat. Sedanens. th. 26. de Sacramento Pœnit. part. 1. tom. 1. pag. 685. *Constans est Pontificiorum sententia non esse necesse conteri, de peccatis venialibus, sed tantum de mortalibus.*

(*k*) Joannes Calvinus in opusculo de vera Ecclesiæ reformandæ ratione opuscul. pag. 276. *Experta sunt piæ animæ, quam dira esset carnificina, cum ad hujuscemodi Confessionem adigebantur.* Franciscus Burmannus in Synopsi Theolog. L. 6. c. 9. §. 41. tom. 2. pag. 259. *In Confessione auriculari culpamus tyrannidem conscientiis impositam.* † Thesaurus disp. Sedan. th. 31. de Sacram. Pœnit. parte. 3. tom. 1. pag. 691. *Est Confessio carnificina animarum, & laqueus injectus conscientiis, ac dura tyrannis.* † Joannes Heydeggerus in Anatome Conc. Trid. tom. 1. pag. 564. *Secreta Confessio est carnificina animi, desperationis laqueus.* Et mox: *Hamus est Sacerdotum & Ecclesiæ, cujus hoc modo mirifice crescunt divitiæ, auctoritas ac formidabilis potentia.*

(*l*) † Thesaurus disputat. Sedanens. Thesi 6. de Sacramento Pœnitent. parte 4. tom. 1. pag. 699. *Doctrina de potestate judiciaria Sacerdotum, bellum Deo indicit, & est præcipua pars mysterii iniquitatis.* Franciscus Burmannus in Synopsi Theolog. l. 6. c. 9. §. 41. tom. 2. pag. 259. *Sacrilegam hominum potestatem in hoc negotio Damnamus.* Petrus Martyr Vermilius Florentinus sacrarum Literarum olim in Schola Tygurina Professor, Locorum communium classe. 3. cap. 4. §. 32. Edit. Tygurinæ anni 1587. pag. 528. *Auricularis Papistarum Confessio superstitiosa est.*

UMI - 1994

proponunt ſuſcipere Baptiſmum, inchoare novam vitam & ſervare Divina Mandata.

Sin; that is to ſay, By that Repentance which ought to precede Baptiſm. Laſtly, When they reſolve to receive Baptiſm, to begin a New Life, and to keep the Commandments of *God*.

1 Profeſſio Fidei. *Et ex his* (Sacramentis)

1 I believe, that Three of theſe Sacraments,

it is a Sacrilege, and the Confeſſion which precedes it, full of Superſtition: That (m) *the Doctrine of the Church touching Penance, is Diabolical and Blaſphemous: That* (n) *Confirmation is an Apiſh Action, the Holy Chriſme bleſſed by worſe than Ma-*

(*m*) Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tom. 1. oper. ſeu tract. Theologic. pag. 65. *Panitentiæ Sacramentum excogitarunt*, &c. *Nos autem in hac vere diabolica doctrina*, &c. *Itaque Papiſtarum Doctrinam ut blaſphmam*, &c.

(*n*) † Dans l' Advertiſſement au Catechiſme de Charenton pag. 38. du Livre intitule: *La forme des Prieres*, &c. de'l Edit. de 1670. *C'eſt la Confirmation, ou il n'y a que ſingeries ſans aucun fondement.* Andræas Rivetus in Catholico orthodoxo ſeu ſumma Controverſ. tract. 2. quæſt 25. Sect. 3. tom. 1. pag. 498. *Oſtendant nobis, unquam hanc artem a veteribus fuiſſe traditam, & magiæ eas* (Ceremonias) *inſimulare deſinemus; ni facient ſemper pro diaboli artibus iis, quas ſervum ſuum Apollonium Tyaneum docuerat, ſimilibus habebimus, de quo Philoſtratus teſtatur, quod certis geſticulationibus diabolos ejecerit*: Ibidem quæſt. 27. Paragr. 3. pag. 750. *Potiſſimæ eorum* (Romanorum) *Ceremoniæ ſunt ſuperſtitioſæ, frigidæ, aut ridiculæ, verboque Dei contrariæ.* Joannes Calvinus, l. 4. Inſtitut. cap. 19. Paragr. 7. pag. 389. de Confirmatione loquens. *Vacuum & frigidum ſignum, quod ſimiæ iſti faciunt mimitice tantum & ſine re effingunt.* Mox: *Hoc non a me, ſed a Domino audacter pronuntio: qui oleum vocant oleum ſalutis, ſalutem, quæ in Chriſto eſt abjurant, Chriſtumque abnegant*, &c. ibid. Paragr. 10. *Oleum diaboli mendacio pollutum. Tu ne pinguedinem fœtore duntaxat halitus tui inquinatam & verborum murmure incantatam*, &c. *Audes Chriſti Sacramento* (Baptiſmo) *opponere.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tractat: Theologicarum tom. pag. 69. *Infinitis adhibitis pluſquam magicis Ceremoniis oleum ipſum millies adoratur*, &c. *neque apud eos ullum ſacrum Myſterium, abſque magico iſto oleo conſecratur.* † Joannes Heydeggerus in Anatome Concil. Tridentini ad ſeſſ. 22. Can. de Ceremoniis Miſſæ, tom. 2. pag. 802. *Pluræque Ceremoniæ debentur pravæ imitationi, vel Gentiliſmi, vel Judaiſmi* (mox) *Hiſtrionicus ritus, quo toties Sacerdos ſe Populi precibus commendat.* Et tom. 1. pag. 320. de ritibus Baptiſmi loquens: *Aſſuerunt ritus quos faciunt partem Sacramenti, & quibus myſterium affingunt, partim ſordidos & impios, partem mimicos*, &c. *Sor-*

Baptiſmum, Confirmationem & Ordinem ſine ſacrilegio reiterari non poſſe.

that is to ſay, Baptiſm, Confirmation, and Order, cannot be reiterated without Sacrilege.

gical Ceremonies; that it is the Oyl of the Devil; and cannot be called uſeful to Salvation, without rejecting Jeſus Chriſt;

didas illas actiones, veluti cum ad pellendum dæmonium ſacrificus ter exſufflat in faciem Infantis, & accipiens de ſaliva oris ſui tangit ejus nares & aures, quam Ceremoniam a Meſſallianis & Euchetis mutuati ſunt, perinde ac ſi diaboli ſint Scorpiones ſaliva extinguendi. Andræas Rivetus in Catholico Orthodoxo ſeu Summa Controverſ. tract. 2. quæſt. 17. Paragr. 3. tom. 1. pag. 417. de aqua luſtrali ſeu Benedicta loquens: *Geſtibus ridiculis incantata*, &c. *Ipſiſſima diaboli ſunt inſidiæ: Epiphanius Hemero-Baptiſtas, quotidie ſe baptiſantes, non purgandi corporis cauſa; ſed peccatorum remiſſionis gratia refellebat; ea hæreſis hodierno die in Papatu viget*, &c. Ibid. Paragr. 5. *Papiſtæ aquam luſtralem a Gentilium Ceremoniis ſunt mutuati, in quibus hæc erat una ex vulgatiſſimis.* Joannes Calvinus l. 4. Inſtitut. cap. 17. Paragr. 15. pag. 369. *Conſecratio tantundem apud eos valet ac magica incantatio.* Synopſis purioris Theologiæ conſcripta per Joannem Polyandrum, Andræam Rivetum, Antonium Walæam, & Antonium Thyſium Theologiæ Doctores & profeſſores in Academia Lugdunenſi apud Batavos, diſputat 43. Theſi. 37 pag. 639. Edit. Elſevir. an. 1625. *Jure a Pontificiorum ſacrilega audacia abhorremus, qui Ceremonias Sacramentales Inſtitutioni Chriſti addiderunt, quas meritorias eſſe & vim quamdam arcanam & ſpiritualem in ſanctificando habere, partemque divini cultus efficere decernunt.* * Burnet dans ſes Remarques ſur les Actes de la dernire Aſſemblee Generale du Clerge de France, Edit, de Londres 1683. pag. 54. *Auſquelles* (Ceremonies) *on attribue la vertue de chaſſer le diable, de conſerver le corps & l'ame, de guerier de tous les maux temporels & ſpirituels: cette maniere de charmis eſt une des parties les plus groſſieres de la Religion des Payens. N'eſt-ce pas regarder Dieu du meme œil, que les Payens, & n'eſt-ce pas les imiter dans leurs Contumes, d' attirer les vertus par les charmes.*

Theodorus Beza in brevi Confeſſione Fidei art. 24. tractat. Theologicar. tom. 1. pag. 83. *Eccleſiam infinitis Ceremoniis onerarunt, et ita quidam in Chriſtianiſmum, non tantum in Judaiſmum; ſed etiam in Paganiſmum omnino transformarint.* Joannes Calvinus in L. de vera Eccleſiæ reformandæ ratione, opuſculorum pag. 297. Andræus Rivetus in Catholico Orthodoxo, ſeu Summa Controverſ. quæſt. 1. Proœmiali de Hæreſibus tom 1. pag. 41. *Ethnophrones apud Damaſcenum et Nicetam habentur Hæretici; quia cum Gentium inſtituta ſequerentur, in aliis erant Chriſtiani: Papiſtæ fere in omnibus ſuis Ceremoniis ſunt Ethnophornes*, &c. * Georgius Dounamus Libro cui titulus. *Papa Antichriſtus*; L. 3. cap. 6. Paragr. 2. pag. 176. *Cum Cerinthianis, et Ebionitis additi ſunt ex parte Judaiſmo, multoſque Judæorum ritus, Chriſti morte antiquatos obſervant.*

MI - 1994

1 If any one ſhall deny Sacramental *Confeſſion* either to have been Inſtituted, or to be neceſſary to Salvation, by Divine Right, or ſhall ſay, That the manner of Confeſſing ſecretly to the Prieſt alone, which is practiſed in the *Catholic* Church, is not conformable to the Inſtitution and Command of *JESUS CHRIST*, but that it is an Human Invention; Let him be *Anathema*.

1 Conc. Trid. ſeſſ. 14. can. 6. *Si quis negaverit Confeſſionem Sacramentalem, vel inſtitutam, vel ad ſalutem neceſſariam eſſe jure divino, aut dixerit modum ſecrete confitendi ſoli Sacerdoti, &c. alienum eſſe ab inſtitutione & mandato Chriſti, vel inventum eſſe humanum, Anathema ſit.*

2 If any one ſhall ſay, That in the Sacrament of Penance, it is not neceſſary by Divine Right, in order to the Remiſſion of Sins, to confeſs all and every the Mortal Sins,

2 Idem Concil. Trid. can. 7. ejuſdem ſeſſ. 14. *Si quis dixerit in Sacramento Pœnitentiæ ad remiſſionem peccatorum neceſſarium non eſſe jure divino, confiteri omnia & ſingula peccata mortalia,*

that the Ceremonies uſed in the Church are Magical Inchantments, like thoſe which the Devil taught his Diſciple Apollonius Thyanæus; *that they are Superſtitious, Prophane, Impious, Ridiculous,* &c. *taken from the* Pagans, Jews, *and* Ethnophronian *Heretics,* &c. *That Holy Water is a renewing of the Hereſie of the* Hemero-Baptiſts; *and the Ceremonies of Maſs, a Farce; that we attribute to Ceremonies a Power to give Grace, and to chaſe away the Devil by a kind of Charm, in imitation of the* Pagans; *that the Church has by theſe Ceremonies changed Chriſtianity, not only into Judaiſm, but alſo into Paganiſm: That* (o) *we make Idols*

(o) Franciſcus Burmannus in Synopſi Theologica L. 7. c. 5. §. 11. pag. 330. *Opinio operis operati uti voce, ita magis ſenſu barbara, cum externis ſignis ſacrilegam poteſtatem attribuat, prœque ipſo Chriſto externorum rituum Idola Eccleſiæ tractanda & colenda offerat.*

quorum memoria, cum debita & diligenti præmeditatione habeatur, etiam occulta, & quæ ſunt contra duo ultima Decalogi Præcepta, & circumſtantias, quæ ſpeciem peccati mutant, &c. *Anathema ſit.*

which, after a due and diligent Examen, ſhall be remembred; yea, even ſecret Sins, and thoſe which are committed againſt the two laſt Commandments, with the Circumſtances which change the Species of the Sin, *&c.* Let him be *Anathema.*

1 Profeſſio Fidei: *Receptos quoque & approbatos Eccleſiæ Catholicæ ritus, in ſupradictorum omnium Sacramentorum ſolenni, adminiſtratione, recipio & admitto.*

1 I do alſo receive and admit the acknowledged and approved Rites and Ceremonies of the *Catholic* Church, in the Solemn Adminiſtration of the aforeſaid Sacraments.

of the Sacraments; that we propoſe them to the People to be adored.

ARTICLE III.

Of Justification and Merits.

PROFESSIO FIDEI.

Omnia & singula, quæ de Peccato Originali & de Justificatione, in Sacro-sancta Tridentina Synodo, definita & declarata fuerunt, amplector & recipio.

2 Conc. Trid. sess. 5. in Decreto de Peccato Originali, §. 3. *Si quis Adæ peccatum, quod origine unum est, & propagatione, non imitatione transf.*

DOCTRINE of the CHURCH.

I Embrace (1) and receive all and every one of the things, wch have been defined and declared in the Holy Council of *Trent*, concerning *Original Sin* and *Justification*.

2 If any one asserts, the Sin of *Adam*, (which is one in the Origine, and being transmitted to us by Gene-

CALUMNIES of PROTESTANTS.

THat (a) *it is Blasphemy against God, to say, We are not Justified by Faith only; and that it is not sufficient to be Justified, to have Faith in* JESUS CHRIST: *That* (b) *to Explicate the Word* FAITH, *as we do in this Point of Justification, is to destroy Faith, and Christian Religion: That*

(a) In Confessione Fidei Ecclesiarum Belgicarum oblata Synodo Dordrechtanæ, inter Acta hujus Synodi pag. 308. primæ partis Edit. Elsevir. anni 1600. approbata est hæc Confessio in Synodo Protestantium Galliæ Vitriaci habita 25. Maii anno 1583. *Necessarium est, aut omnia, quæ ad salutem nostram requiruntur in Jesu Christo non esse, aut si in eo sunt omnia, tum eum qui fide Jesum Christum possidet, totam salutem habere: asserere itaque Jesum Christum minime sufficere; sed aliis quoque præter ipsum opus esse, horrenda omnino in Deum blasphemia est. Nam inde sequeretur, ipsum Christum ex parte tantum Servatorem esse. Merito igitur dicimus cum Paulo nos sola fide justificari.*

(b) † Thesaurus disputat. Sedan. th. 22. de Justificatione part. 1. tom. 1. pag. 625. *Hominibus quibus propositum est Christianam Fidem cuniculis subruere & machinis evertere, Sathan suggessit compendiosam viam, qua unius vocis* (Fidei) *corruptione, totam Fidem Christianam pessundarent; & Fidem Christianorum a Christi gratia, ad suas ipsorum virtutes & opera converterent.*

fusam omnibus, ineſt unicuique proprium, vel per humanæ naturæ vires, vel per aliud remedium aſſerit tolli, quam per meritum unius mediatoris Jeſu Chriſti, Domini noſtri, qui nos Deo reconciliavit, in Sanguine ſuo, aut negat ipſum Chriſti Jeſu meritum, per Baptiſmi Sacramentum in forma Eccleſiæ rite collatum, tam adultis, quam parvulis applicari, Anathema ſit.

ration, and not by Imitation, becomes proper to every one, can be taken away either by the Power of Human Nature, or by other Remedies, than the Merits of *JESUS CHRIST* our Lord, and only Mediator, who has Reconciled us by his Blood; or deny, the ſame Merits of *JESUS CHRIST* are applicated, as well to thoſe of riper Years, as to Infants, by the Sa-

(c) *in Juſtification and Penance, we content our ſelves with meer Human Endeavours, rejecting the Aſſiſtance of the Holy Ghoſt: That* (d) *out of diffidence in the Merits of* JESUS CHRIST, *we have recourſe to our own Good Works, and to the Interceſſion of Saints: That* (e) *we adopt the Error of the* Pelagians, *concerning the Impeccability of the Juſt: That* (f) *we teach, Baptiſm gives us the ſame*

(*c*) Phillippus Melancton in Epitome renovatæ Doctrinæ Eccleſiaſticæ, tom. 2. operum pag. 4. *Nec in Pœnitentia, nec in juſtificatione requirunt Spiritum Sanctum; ſed rationis conatu contenti ſunt, qui tamen nihil aliud, niſi mera Hypocriſis eſt.*

(*d*) * Gulielmus Bucanus loco 31. de Juſtificat. paragr. 48. pag. 356. *Chriſti meritis diffiſi, confugiunt ad merita bonorum operum, & ſuffragia Sanctorum.*

(*e*) Andræas Rivetus in Catholico orthodoxo, ſeu ſumma Controverſ. queſt 1. Proæmiali de Hereſibus tom. 1. pag. 39. *Pelagiani docebant hominem juſtum in hac vita nullum omnino habere peccatum,* &c. *Tales & ſimiles Hæreſes in Papatu vigent: omnes docent poſſe hominem in hac vita perfecte legem implere, unde ſequitur eum eſſe ſine peccato.* Franciſcus Burmannus in Synopſi Theologica l. 6. c. 7. paragr. 20. tom. 2. pag. 232. *Adoptarunt Pontificii Pelegianorum impeccantium, dum regenitos omni peccato mortali, omnique malo habitu carere poſſe contendunt, ac in* Synodo Tridentino *Juſtos in omni opere venialiter, nedum mortaliter peccare negant, quam ſententiam ſine manifeſta hypocriſi, et divinæ Legis violatione tueri non poſſunt.*

(*f*) Joannes Calvinus l. 4. Inſtitut. c. 15. paragr. 10. pag. 351. *Perſpicuum eſt quam falſum ſit, quod docuerunt pridem nonnulli, in quo alii perſiſtunt, per Baptiſmum ſolvi nos et eximi ab originali peccato, & a corruptione, quæ ab Adam in universam poſteritatem propagata eſt, atque in eandem juſtitiam naturæque puritatem reſtitui, quam obſtinuiſſet Adam, ſi in ea, in qua primum creatus fuerat, natura integritate ſtetiſſet.*

UMI - 1994

crament of Baptism, rightly conferred according to the Form and Custom of the Church; Let him be *Anathema.*

1 If any one deny the Guilt of Original Sin to be remitted by the Grace of our Lord *JESUS CHRIST*, conferred in Baptism, or affirm, all that has truly and properly the Nature of Sin, not to be taken away; but only, as it were, blotted out, or not imputed; Let him be *Anathema.* Nevertheless, the Holy Council confesses and

Degree of Sanctity Adam *would have had, if he had persevered in the State of Innocence: That* (g) *our Doctrine which teaches Original Sin to be taken away by Baptism, is Diabolical; that the Glory of* JESUS CHRIST, *and the Salvation of Souls require it be not tollerated; and that it was forged upon the Anvil of the Avarice and Ambition of the Clergy, to extol the Efficacy of the Sacraments, and to augment the Honour and the Revenues of their Function: That we fall into a Contradiction, by saying,*

1 Sect. 5. *Si quis per Jesu Christi Domini nostri gratiam, quæ in Baptismate confertur, reatum Originalis Peccati remitti negat, aut etiam asserit, non tolli totum id quod veram & propriam peccati rationem habet; sed illud tantum dicit radi, aut non imputari, Anathema sit,* &c. *Manere autem in baptisatis concupiscentiam,* &c *hanc quam aliquando Apostolus peccatum appellat, declarat.*

(g) Theodorus Beza in Antithesi Papatus & Christianismi tract. Theologicar. c. 7. tom 1. pag. 63. *Romani originis peccatum, levi aquæ aspergine, volunt statim ac penitus in nobis elui, & ejus reliquias docent peccati rationem non habere, nisi consenses accedat, quam Doctrinam prorsus diabolicam esse affirmamus.* Hieronymus Zanchius operum Theologicorum Vol. 1. tom. 4. Edit. Gamoneti anni 1605. pag. 71. l. 1. de peccato Originali cap. 5. thesi 3. de Concupiscentia in renatis: *Non potest negligi hæc Controversia, quin negligatur gloria Christi,* &c. *Ergo si nobis cordi est gloria Christi & salus nostra, non debemus permittere, ut Pontificia sententia obtineat in Ecclesia; sed pro viribus expugnanda est.* † Johannes Heydeggerus in Anatome Conc. Trid. ad sess. 5. de Peccato Originali. tom. 1. pag. 131. *Totum dogma de expunctione Peccati Originalis per Baptismum, ad avaritiæ & superbiæ incudem formatum est. Id enim dant operam Clerici, ut Sacramentorum, quæ ab ipsis conferuntur, extollatur efficacia, & inde ministerio suo lucrum ac bonos accrescat.*

sancta Synodus Ecclesiam Catholicam, nunquam intellexisse peccatum appellari, quod vere & proprie in renatis peccatum sit; sed quia ex peccato est, & ad peccatum inclinat.

acknowledges that Concupiscence, or the Inclination to Sin, remains in Persons Baptized; but also it declares, this Concupiscence, which the Apostle sometimes calls Sin, was never understood by the *Catholic* Church to be called *Sin*, as being truly and properly Sin in the Regenerate; but because (h) *Concupiscence is not properly speaking a Sin in the Regenerate; and that it is to accuse the Apostle of not having thought of what he writ, to pronounce* Anathema *to the Holy Scripture; and to commit a kind of Deicide: That* (i) *according to our Doctrine, we prepare our selves for Grace, and merit it by our Works, which precede*

(h) Charles Drelincourt Ministre de Charenton en son Abrege des Controverses c. 72. pag. 300. de l'Edition de l'an 1674. *L'Eglise Romaine enseigne que la Convoitise demeure apres le Bapteme: donc l' Eglise Romaine confesse contre soy-mene, que le peche demeure apres le Bapteme.* † Thesaurus Disput. Sedan. th. 53. de Baptismo parte 3. tom. 1. pag. 787, *Apostolum Tridentini Patres, auss sunt accusare oscitantiæ & locutionis impropriæ & non veræ, dicentes Apostolum concupiscentiam appellasse peccatum, non quod vere & proprie peccatum esset in renatis,* &c. † Joannes Heydeggerus loco mox laudato. tom. 1. pag. 131. *Viderit Synodus Tridentina, an non Scripturam sacram Anathemate, nefarie ac veluti θεομαχῶσα perculserit.*

(i) Philippus Melancton in Epitome renovato Doctrinæ Ecclesiasticæ tom. 2. pag. 4. *Aristotelici Theologi docent mereri nos nostris viribus & nostro conatu gratiam* † Le Ministre Noguier, reponse a l'exposition de la Doctrine de l'Eglise par M. l'Eveque de Meaux pour lors Eveque de Condom. 1. partie c. 12. pag. 103. *Monsieur de Condom ne donne t-ill pas a connoitre, qu'il approuve ce que toute l'Ecole de Rome soutient, que si l'homme par son libre arbitre ne peut pas faire des œuvres, qui meritent la vie Eternelle, il peut avoir des movemens, qui le disposent a recevoir la grace, ce qui s'appelle dans leur langage merite de congruite.* † La seconde Reponse de l'Anonyme au mesme ouvrage de M. de Meaux pag. 85. *Le Concile de Trente enseigne que de nous-mesmes, nous nous preparons, & nous disposons a la grace, qui nous regenere.* Franciscus Burmannus in Synopsi Theolog. l. 6. c. 8. Sect. 25. tom. 2. pag. 241 *In eo erant Pontificii, quod meritum operibus ante gratiam factis tribuunt.* † Jurieu dans son Livre intitule Preservatif. pag. 150. article 7. *Le Concile de Trente par ses ambiguitez & ses expressions vagues, a laisse le Semipelagianisme, & mesme le Pelagianisme en son entier.*

it is an Effect of Sin, and inclines to it.

1 If any one ſay, That a Man may be juſtified before *God*, by his own Works, which are performed only by the force of Nature, or the Light of the Law, without the Grace of *GOD* thro' JESUS CHRIST; Let him be *Anathema*.

1 Idem Concil. ſeſſ. 6. can. 1. *Si quis dixerit hominem ſuis operibus, quæ vel per humanæ naturæ vires, vel per legis Doctrinam fiunt, abſque Divina per Jeſum Chriſtum gratia, poſſe juſtificari coram Deo, Anathema ſit, &c.*

2 If any one ſay, That without the preventing Inſpiration of the *Holy Ghoſt*, a Man may perform ſuch Acts of Faith, Hope, Charity, and Repentance, as he ought to do, whereby to obtain the Grace of Juſti-

2 Can. 3. *Si quis dixerit ſine preveniente Spiritus ſancti Inſpiratione, atque ejus adjutorio, hominem credere ſperare, deligere aut pœnitere poſſe, ſicut oportet, ut ei Juſtificationis gratia con-*

it, as the Pelagians *held; and that the Council of* Trent *has left* Semi-Pelagianiſm, *yea and* Pelagianiſm *alſo, uncondemned: That* (k) JESUS CHRIST *is only an occaſion of Merit to us; and that having merited for us the firſt Motions of Grace, we believe him no more neceſſary; and that we alone merit the Remiſſion of our Sins: That* (l) *we teach, a Perſon having Juſtifying Faith, may be damned: That* (m) *we attribute to the Bleſſed Virgin the Authority of Juſtifying us, and to the Pope a Power to ſell the Re-*

(k) Philippus Melanctон, in Commentar. ad cap. 3. Epiſt. ad Romanos tom. 3. operum pag. 953. *Tantum tribuunt Chriſto, quod principium & occaſionem merendi nobis promeruerit, ipſi ſic loquuntur Chriſtum meruiſſe primam gratiam, poſtea ſepeliunt eum & fingunt otioſum eſſe, & imaginantur homines mereri remiſſionem peccatorum & juſtos eſſe propter propriam impletionem Legis.*

(l) † Theſaurus Diſputat. Sedanenſ. th. 5. de Fide juſtificante & operibus parte 3. tom. 1. pag. 637. *An quidquam eſt Evangelio magis adverſum, aut Religionis Chriſtianæ magis Fundamenta convellens, quam hæc Doctrina, quæ docet hominem præditum Fide juſtificante poſſe damnari.*

(m) * Gulielmus Bucanus loco 31. de Juſtificatione Sect. 48. pag. 356. *Error Pontificiorum 9 Mariæ Virgini autoritatem juſtificandi tribuunt; Papæ poteſtatem vendendi remiſſionem peccatorum.*

feratur, Anathema sit.

fication; Let him be *Anathema.*

1 Conc. Trid. sess. 6. cap. 8. *Gratis justificari ideo dicimur; quia nihil eorum quæ justificationem præcedunt, sive fides, sive opera, ipsam justificationis gratiam promerentur.*

1 We are therefore said to be Justified *gratis*; because none of those Acts which precede Justification, whether they be Faith or Works, merit that Justifying Grace.

2 In eadem sess. can. 14. *Si quis dixerit liberum hominis arbitrium a Deo motum & excitatum nihil cooperari assentiendo Deo excitanti atque vocanti, quoad obtinendam justificationis gratiam se disponat ac*

2 If any one shall say, The Free Will of Man moved and excited by *God*, by assenting to *God* exciting & calling us, does not at all co-operate towards the preparing or disposing our selves for obtaining *Justifying Grace*;

mission of Sin: That (n) *our Opinion concerning Merit, is full of Pomp and Pride, essentially contrary to true Piety; and that we are like the Pharisees, puffed up with the Persuasion of our own Justice; because, according to the* (o) *Divinity of the Pretended Reform'd, all the Best Works of the Just, merit only Hell and Damnation.*

(n) † Joannes Heydeggerus in Anatome Concilii Tridentini, tom. 1. pag. 261. *Quid statuendum de hac fastuosa Doctrina*, nostram Doctrinam de meritis operum intelligit. † L'Auteur des Considerations sur les Lettres Circulaires & sur l'Avertissement Pastoral du Clerge de France a ceux de la Religion Pretendue Reformee, quatrieme Consideration pag. 111. *La pensee du merite est d'elle-mesme une pensee d'orgueil, essentiellement contraire, a la vraye piete.* † Jurieu dans le Preservatif. pag. 149. *Pourquoy a-t-on tant de jalousie pour ce terme de merite, qui est superbe & oppose a l'humilite Chrestienne.* † Joannes Heydeggerus ad sess. 6. Conc. Trident. tom. 1. pag. 131. *Ipsos Pharisæos Romanenses, suffarcinatos persuasione propriæ justitiæ.*

(o) Udalricus Zuinglius in explanatione Articulorum seu Propositionum suarum art. 20. tom. 1. operum fol. 46. *Neque ullum opus existimandum est ut meritum: sed hoc cogitandum potius, omnia nostra opera nihil mereri, quam damnationem.*

UMI - 1994

præparet, neque posse dissentire si velit; sed velut inanime quoddam nihil omnino agere, mereque passive se habere, Anathema sit.

and that Man cannot refuse his Consent, if he would; but that he is like an Inanimate Thing, without acting any thing, being meerly Passive; Let him be *Anathema*.

1 Ibid. can. 9. *Si quis dixerit sola Fide impium justificari, ita ut intelligat nihil aliud requiri, quod ad justificationis gratiam consequendam cooperatur, &c. Anathema sit.*

1 If any one shall say, That Man is Justified by Faith alone, in such manner as they understand thereby, that to obtain Justifying Grace, there needs nothing else to cooperate; Let him be *Anathema*.

2 Et Can. 11. *Si quis dixerit homines justificari, vel sola imputatione justitiæ Christi, vel sola peccatorum remissione, exclusa gratia & charitate, quæ in cordibus eorum, per Spiritum sanctum diffunduntur, &c. Anathema sit.*

2 If any one shall say, That Men are Justified, either by the sole Imputation of the Justice of JESUS CHRIST; or by the sole Remission of Sins; Grace and Charity, which are diffused in their Hearts by the *Holy Ghost*, being excluded; Let him be *Anathema*.

1 Ibid. can. 25. *Si quis dixerit in quolibet opere bono Justum saltem venialiter peccare, aut quod intolerabilius est, mortaliter, &c. Anathema sit.*

1 If any one shall say, That in any *Good Work* whatsoever, the Just Man sins, at least Venially; or, which is more intollerable, Mortally; Let him be *Anathema.*

2 Et can. 26. *Si quis dixerit Justos non debere pro bonis operibus, quæ in Deo fuerint facta, exspectare, & sperare æternam retributionem a Deo per ejus misericordiam, & Jesu Christi meritum, si bene agendo & Divina Mandata custodiendo, usque in finem perseveraverint, Anathema sit.*

2 If any one shall say, The Just ought not, for their Good Works done in *GOD*, to expect nor hope from Him an Eternal Recompence, through his Mercy, and the Merits of *JESUS CHRIST*, so they persevere to the End in doing Good, and keeping his Commandments; Let him be *Anathema.*

ARTICLE IV.

Of the Adoration of Jesus Christ *in the Eucharist; and of the Mass.*

PROFESSIO FIDEI.

1 *Profiteor pariter in Missa offerri* Deo *verum, proprium & Propitiatorium Sacrificium pro vivis & defunctis.*

2 Conc. Trid. sess. 22. cap. 1. *Sacrificium, quo cruentum illud semel in cruce peragendum repræsentaretur, ejusque memoria in finem usque sæculi permaneret, atque illius salu-*

DOCTRINE of the CHURCH.

I Likewise profess, (1) That in the Mass there is offered up to GOD a true, proper, and Propitiatory Sacrifice for the Living, and the Dead.

2 A *Sacrifice*, by which is represented unto us the Bloody Sacrifice of *JESUS CHRIST*, once offered up upon the Cross; by which the Memory of it is

CALUMNIES of PROTESTANTS.

THat (a) *we have forged a New Priesthood, of which* Jesus Christ *is not the Author; and another Sacrifice besides that of his Death, in which we prefer the Priest before* Jesus Christ: *That* (b) *in the Sacrifice of the Mass, we place the Saints, in whose Remembrance we Celebrate it, above*

(a) † Thesaurus Disputat. Sedan. de Sacramento Eucharistiæ parte 2. th. 40. tom. 1. pag. 810. *Tenentur violatæ Religionis & depravati Evangelii, qui nobis ex humano cerebro procuderunt novum Sacerdotium cujus Christus non est Autor,* &c. Et in Thesi 12. de Missa & Transubstantiatione pag. 825. ejusdem tom 1. *Tenetur Ecclesia Romana violatæ Religionis, quæ novum sacerdotium & Sacrificium instituerit, absque ullo Dei mandato, per quod Sacrificium Sacrificulus Christo anteponitur.*

(b) † Ibidem th. 34. pag. 828. *Eo procedit superstitio, ut Sacerdos dicat se Christum offerre Deo in honorem Sanctorum, quæ oratio Sanctos supra Christum evehit.*

taris virtus in remissionem eorum, quæ a nobis quotidie committuntur peccatorum, applicaretur.

preserved to the End of the World, and by which the Vertue thereof, so Beneficial for the Remission of our daily Sins, is applied unto us.

1 Professio Fidei: *Atque in Sanctissimo Eucharistiæ Sacramento esse vere realiter & substantialiter Corpus & Sanguinem una cum Anima & Divinitate, Domini nostri* Jesu Christi: *fierique conversionem totius substantiæ panis in corpus & to-*

1 I believe, That in the most Holy Sacrament of the *Eucharist*, there is truly, and really, & substantially, the *Body* and the *Blood*, together with the *Soul*, and the *Divinity* of our *Lord JESUS CHRIST*; and that there is made a Conversion of the

Jesus Christ: *That* (c) *the Sacrifice of the Mass, is a renouncing of the Sacrifice of the Cross, and the Fruits of the Death and Passion of* Jesus Christ; *that it overthrows and destroys it, by a Sacrilegious Attempt: That* (d) *we have borrowed the Name of* Mass, *from the Sacrifices of the Goddess* Isis; *and that we do once more murder* Jesus Christ *in this Sacrifice: That our Consecration does not at all*

(c) Catechismus Heydelbergensis quæst. 80. referente & laudante Francisco Burmanno in Synopsi Theologica l. 7. c. 15. §. 31. tom 2. pag. 414. *Missæ Sacrificium nihil aliud est, quam abnegatio unici illius Sacrificii & Passionis Jesu Christi & execranda Idolatria.* Addit ipse Burmannus. *Specie enim sacrificii Christi, Patri quotidie offerendi, excogitatum hic fuit diaboli astu sacrificium falsum & Idololatricum, unice comparatum ad abolendum verum Christi sacrificium, & exstirpandam omnem ejus vim & memoriam.* Joannes Wollebius Theologiæ Professor Basiliensis in compendio Doctrinæ Christianæ L. 1. c. 18. Sect. 22. pag. 103. Edit. Amstelodamensis an. 1655. *Evertunt eamdem Christi satisfactionem Papani, alios Sacerdotes constituentes, & Missam Idololatricam pro sacrificio obtrudentes.*

(d) Gulielmus Bucanus loco 48. §. 145. pag. 798. *Pontificiorum errores, qui Missæ nomen a sacris Isidis sunt mutuati,* &c. *Verba cœnæ Dominicæ, in Ephesias Litteras transformant, seu in consecrationem talem, quæ nihil differt ab incantationibus magicis,* &c. pag. 799. ibidem, *Qua ratione Sacrificium Crucis Christi prorsus evacuatur, unicum & perpetuum ejus Sacerdotium negatur, mortis ejus meritum obruitur, Christus rursus occiditur.* Synopsis purioris Theologiæ Professorum Lugdunensium apud Batavos disp. 46. th. 1. pag. 698. *Pontificii, loco Cœnæ a Christo institutæ, nobis Missam obtrudunt; hæc Sacramentum impietatis, signum Apostasiæ, ac vinculum dissensionis appellari potest.*

tius ſubſtantia vini in Sanguinem, quam converſionem Catholica Eccleſia Tranſubſtantiationem appellat: fateor etiam ſub altera tantum ſpecie, totum atque integrum Chriſtum, *verumque Sacramentum ſumi.*

whole Subſtance of Bread into the Body, and of the whole Subſtance of Wine into the Blood; which Converſion the *Catholic Church* calls *Tranſubſtantiation.* I confeſs alſo, that under each Species whole and entire *CHRIST*, and a true Sacrament is received.

1 Conc. Trid. ſeſſ. 13. can. 6. *Si quis dixerit in Euchariſtiæ Sacramento* Chriſtum *unigenitum Filium* Dei *non eſſe cultu latriæ etiam externo Adorandum*, &c.

1 If any one ſay, that *JESUS CHRIST*, the only Begotten Son of GOD, is not to be Adored in the Bleſſed Sacrament of the *Eu-*

differ from Magical Inchantments; and that the Maſs may be called the Sacrament of Impiety, the Sign of Apoſtacy, and the Bonds of Diſſention: That (e) *Maſs is Celebrated amongſt us, as formerly the* Orgia's *and* Baccanalia's *of the* Pagans: *That* (f) *in the Maſs we offer up* Jeſus Chriſt *to* God, *in honour of his Saints, that through his Merits we may obtain their Interceſſion to* God *for us: That* (g) *we Adore a*

(e) Gulielmus Bucanus loco mox laudato pag. 800. *Scenico & hiſtrionico ornatu, geſtu, boatu, murmure, ſibilis, gemitibus, cantu & aliis modis, tanquam Orgia Sacra & Baccanalia celebrant*, &c.

* (f) Georgius Downamus in libro cui titulus eſt, *Papa Antichriſtus*, L. 3. c. 7. pag. 203. *Miſſas etiam celebrant, hoc eſt, Chriſtum ipſum Deo offerunt, in honorem Sanctorum, pro illorum interceſſione apud Deum obtinenda.*

(g) Franciſcus Burmannus in Synopſi Theologica L. 7. c. 15. §. 25. tom. 2. pag. 412. *Sacramentum hoc in Idolum in Eccleſia erexerunt, qui ſummus erroris gradus eſt, ita ut panis ipſorum venenum ſit, cum non manducetur ſolum; ſed & adoretur.* Et §. 28. eadem pag. *Nos autem hoc pacto Sacrilegio & Idololatria contaminari Eccleſiam, Deumque novum invehi, & furfuraceum denique numen coli contendimus.* Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tom. 1. tractat. Theologic. pag. 64. *Ita fit ut miſeri Papiſtæ, ex ipſorum placitis vel ſint Idololatriæ panis enim adorationem, vel ipſi quidem non inficiabuntur eſſe Idololatriam, vel non niſi ſub conditione, ſi forte adfuerit, furfuraceum illud ſuum numen poſſint adorare.* Franciſcus Brumannus mox laudatus eodem L. & capite. Sect. 29. pag. 413. tom. 2. *Adorant aliquid, quod Chriſtus non eſt; ſed Idolum.*

& ejus Adoratores esse Idolatras, Anathema sit.

chariſt with Divine Worſhip, and that External, and thoſe who Adore him are Idolaters; Let him be *Anathema.*

Breaden God: That (h) *we renew the Error of the* Neſtorians, *adoring inſtead of* Jeſus Chriſt, *what is not* Jeſus Chriſt, *but a Morſel of Bread.*

* (*h*) Georgius Dounamus in L. cui titulus eſt; *Papa Antichriſtus*: l. 3. c. 6. pag. 180. *Sicut Neſtoriani Chriſtum hominem adorant, non quod Deus ſit; ſed quia Deo conjunctus; atque ita creaturam pro Creatore adorant; ſic Pontificii latriæ cultum, qui ſoli Deo debetur Sacramento Euchariſtiæ exhibent, non quod deus ſit; ſed quod Deum in eo adeſſe credant.* Joannes Calvinus in Epiſt. ad D. N. S. D. pag. 95. Secundæ partis Voluminis Inſtitutionum ult. Edit. Amſtelodam: *Quam belle Miſſæ conveniat cum Cœna Domini,* &c. *cumulus autem abominationis, ipſa quæ ibi primas tenet Elementi adoratio eſt.*

ARTICLE V.

Of Satisfactions, of Purgatory, and of Indulgences.

DOCTRINE of the CHURCH.

1 Con. Trid. ſeſſ. 14. cap. 8: *Quoad Satisfactionem ſancta Synodus declarat falſum omnino eſſe & a verbo* Dei *alienum, culpam a Domi-*

AS to (1) Satisfaction, the Holy Council of *Trent* declares, That it is al-

CALUMNIES of PROTESTANTS.

THat (a) *our Doctrine touching Satisfactions & Purgatory is full of Pomp*

(*a*) Franciſcus Burmannus in Synopſi Theologica L. 6. c. 9. Sect. 38. tom. 2 pag. 258. *Satisfactio merum eſt figmentum infandæ ſuperbiæ plenum & Chriſti redemptioni adverſum.* † Theſaurus diſputat. Sedanenſ. Theſi 6. de Satisfactionibus, tom. 1. pag. 595. *Sæviſſima omnium Satisfactio illa eſt, quam Purgatorium vocant, voce quidem barbara; ſed ſenſu magis incongruo & in Chriſtum contumelioſo.* Synopſis purioris Theologiæ diſputat. 39. Theſi 21. pag. 545. *Aliquos eſſe ſatisfactiones pro peccato præter ſatisfactionem Chriſti, dogma abſurdum & blaſphemum eſt.*

UMI - 1994

no numquam remitti, quin universa etiam pœna condonetur.

together false, and contrary to the Word of *God*, to say, The Fault is never Pardoned by our Lord, but the whole Pain is also at the same time remitted.

1 Ibidem. *Neque vero ita nostra est Satisfactio hæc quam pro peccatis nostris exsolvimus, ut non fit per* Christum Jesum; *nam qui ex nobis, tamquam ex nobis*

1 But this Satisfaction which we make for our Sins, is not so ours, that it is not made by JESUS CHRIST: For we, who of our selves, as of our own

and Pride, and injurious to JESUS CHRIST: *That* (b) *it makes* GOD *to be unjust; and is an Invention proceeding from the Shop of Sathan: That* (c) *all Fasts and Mortifications affront* JESUS CHRIST; *and that it is so far from being Lawful for us to make use of them, whereby to render Satisfaction to* GOD, *they heap new Crimes upon us:*

(b) Thesaurus disputat. Sedenens. th. 7. de Satisfact. tom. 1. pag. 595. *Cum pro tota pœna Christus abunde satisfecerit, alienum plene est a Justitia Dei, pro uno eodemque debito geminam exigere solutionem.* Johannes Calvinus L. 3. Institut. c. 5. Sect. 6. pag. 175. *Clamandum non modo vocis, sed gutturis ac laterum contentione Purgatorium exitiale Sathanæ esse commentum, quod Christi crucem evacuat, quod contumeliam Dei misericordiæ non ferendum irrogat,* &c. *Supereſt Purgatorium meram esse eamque horribilem in Christum blasphemiam.* † La Confession de Foy des Pretendus Reformez de France art. 24. *Nous tenons le Purgatoire pour une illusion procedee de la boutique de Sathan.*

(c) Joannes Calvinus ubi mox supra. † Thesaurus disputat. Sedan. th. 5. de Satisfactionibus tom. 1. pag. 595. *Jejunia, peregrinationes, mulctas pecuniarias sub obtentu Pœnitentiæ, & flagellationis laconicæ διαμοιχώσεως Imitamentum vocant operas satisfactoria, his tricis putant Deo satisfieri pro pœni temporali.* Et Thesi 16. pag. 597. *Præsto est perfectissima Christi satisfactio; cui adjungere sublesta quædam opera, gerrasque siculas, flagellationem & ciborum distinctionem, tum incubare solo & cranium habere pro cervicali, & sub interula nodoso succingi, qui lumbos exul erit cedit in Christi contumeliam.* Mox: *Sane hæc ad Lydium verbi dei lapidem explorata, tantum abest ut satisfaciant Deo, ut etiam pœnam mereantur, & ad lancem Judicii divini ponderata, immensum quantum peccata novo ponde.e prægravent.*

nihil possumus, eo co-operante, qui nos confortat omnia possumus, ita non habet homo unde glorietur: sed omnis gloriatio nostra in Christo *est, in quo vivimus, in quo meremur, in quo satisfacimus facientes fructus dignos Pœnitentiæ, qui ex illo vim habent, ab illo offeruntur Patri, & per illum acceptantur a Patre.*

selves, can do nothing, can do all things by the Assistance of Him who strengthens us: So that Man has nothing wherein to glory; but all our Glory is in JESUS CHRIST; in *Whom* we Live, in *Whom* we Merit, and in *Whom* we make Satisfaction; bringing forth Fruits worthy of *Repentance*, which have their *Force* and *Merit* from Him; which are offer'd up to the Father by Him, and

That (d) *our Doctrine touching Satisfactions, is grounded upon* JESUS CHRIST's *having satisfied only for Sins committed before Baptism; and denies the All-sufficiency of the Blood of the Saviour of the World: That* (e) *the Origine of our Satisfactions, is derived from Pagan Observances; and is sustained by many Blasphemies: That* (f) *we hold, We do by our Satisfactions discharge our*

(*d*) Ibidem th. 24. pag. 598. *Nititur hoc dogma illo axiomate, quo vix ulla est capitalior Doctrina, Christum morte sua nos liberasse a pœna & culpa peccatorum, quæ antecedunt Baptismum; at pro pœnis peccatorum, quæ fiunt post Baptismum, Christum aut non satisfeciisse, aut satisfactionem ejus nobis, non imputari.* Joannes Calvinus L. 3. Institut. c. 5. Sect. 2. pag. 574. *Qui poterat fœdius profanari Christi Sanguis, quam dum negatur sufficere ad peccatorum remissionem, ad reconciliationem ad satisfactionem, nisi velut arescentis & exhausti defectus aliunde suppleatur & sufficiatur.*

(*e*) Philippus Melancton in respons. ad articulos Bavaricos; ad art. 19. tom. 1. operum fol. 367. *Apparet hoc ritus* (Satisfactionum) *a vetustate Ethnica sumptos fuisse: nam apud Ethnicos homicida gerebant signa reatus, ut agnoscerentur ab aliis & vitarentur tanquam polluti, nec cum eis mensæ & convictus societas esset, ut Orestes queritur se, vagatum esse, nec receptum ad aliorum mensas.* Joannes Calvinus L. 3. Institut. c. 5. Sect. 6. pag. 575. *Cum ex multis blasphemiis Purgatorium constructum sit & novis quotidie fulciatur.*

(*f*) † Thesaurus disputat. Sedan. th. 9. de Satisfactionibus, tom. 1. pag. 600. *Hanc compensationem Pontificii dicunt fieri ex condigno, id est per æquipollentiam.* Theodorus Beza in Antitheti Papatus & Christianismi tract. Theologic. tom. 1. pag. 61. *Putarunt Papistæ se posse quadam compensatione satisfacere divinæ Justitiæ, qua in re plane ac perspicue, se potius stupidos simul ac intolerabili arrogantia præditos declararunt.*

UMI - 1994

by Him are accepted of by the Father.

1 Professio Fidei: *Constanter teneo Purgatorium esse, animasq; ibi detentas Fidelium suffragiis adjuvari.*

1 I constantly hold, There is a *Purgatory*, and that Souls therein detained, are aided by the Suffrages of the Faithful.

1 Conc. Trid. sess. 25. in Decreto de Purgatorio: *Præcipit S. Synodus Episcopis ut sanam*

1 The Holy Council of *Trent* commands all Bishops to have a particular care, the

Debts to GOD *by Equivalence*: *That* (g) Purgatory *is a Trick to get Money*: *That, according to our Doctrine*, Death *it self is Tributary to the Pope*: *That* (h) *we allow to* Indulgences *the Power of drawing Souls out of* Purgatory, *which we refuse to* Jesus Christ: *That*, (i) *by this Doctrine the Pope deposes* God *from his*

(g) † Thesaurus disputat Sedan. th. 26. de Satisfact. tom. 1. pag. 598. *Hoc est certissimum aucupium per quod ipsa mors Pontifici vectigalis est, estque jam ab aliquot sæculis lucrosa hæc nundinatio.* Uldaricus Zuinglius in respons. ad Valentinum tom. 1. operum fol. 263. *Impiorum Sacerdotum avaritia, Christi clarissima verba in alienum sensum violentur detorsit, ut Purgatorium suum, quo non alius quæstus illis fuit uberior, possent defendere, quibus in conficta majorum nostrorum miseria, luxus & libidinis suæ alimentum, & gaudii lætitiæque occasionem, quærere licuit.* Joannes Calvinus in Antidoto Conc. Trid. ad can. 30. sess. 6. opuscul. pag. 253: *Nisi forte instar Vaticinii accipi volunt suum de purgatorio commentum, quod a ventriloquis procedit. Nullum enim est, quod ad refarciendos eorum ventres, æque valeat.* Theodorus Beza in Antithesi Papatus & Christianis in tract. Theolog. tom. 1. pag. 58. *Ignis Purgatorius ad purgandas potius crumenas, quem animas extructus est.* † Thesaurus disputat. Sedanens. tom. 2. pag. 350. th. 4. de commentitiis peccati pœnis, &c. *Ad fastum & quæstum excogitatas esse pœnas Purgatorii, ad quæstum, siquidem animæ hujus ignis terrore perculsæ, sacrificulis absorbendas etiam ædes tradiderunt, ut ab hisce cruciatibus immunitatem obtinerent, ideo curam suffragiorum pro defunctis persolvendorum sollicite imperant.* *Burnet dans ses Remarques sur les Actes de la derniere Assemblee Generale du Clerge de France: *L'Eglise Romaine a plus gaigne par le Purgatorie, que n'a fait l'Espagne par la decouverte du nouveau monde.*

(h) † Thesaurus disputat. Sedanens. Thesi 22. de Satisfact. humanis tom. 1. pag. 598. *Papalibus Indulgentiis vis tribuitur* (eruendi a flammis Purgatorii) *quæ Christo negatur.*

(i) † Idem Thesaurus disputat. Sedanens. th. 58. de satisfact. parte 2. tom. 1. pag. 622. *Gravissimum est quod per impium hoc dogma Deus detruditur solio, & Papa supra Deum extollitur: oportet major sit Deo, qui liberat hominem necessi-*

de Purgatorio Doctrinam a ſanctis Patribus & ſacris Conciliis traditum a Chriſti *fidelibus teneri, doceri, & ubique prædicari diligenter ſtudeant.*

ſound Doctrine concerning PURGATORY, which has been delivered by the Holy Fathers and Councils, be held, taught, and alſo every where Preached to the Faithful.

1 Profeſſio Fidei : *Indulgentiarum etiam poteſtatem a* Chriſto *in Eccleſia relictam fuiſſe.*

1. I hold the Power of Indulgences to have been left by JESUS CHRIST in his Church.

Throne, and places himſelf above Him : That (k) *the Pope ſells Indulgences, and makes a ſhameful Traffick of them : That* (l) *we believe the Pope remits Sins contrary to the Will of God ; and the Indulgences which he grants are Efficacious, though God do not approve of them : That* (m) *the Pope by Indulgences ties the Grace of God to a piece of Lead*

tate parendi Dei mandatis. † Pierre du Moulin Miniſtre de Charenton dans ſon Bouclier de la Foy, ſect. 89. Edit de Geneve de l'an 1660. pag. 344. *Le Pape veut qu'on croye qu'il tire du Purgatorie ; en quoy il ſe met manifeſtement par deſſus Dieu.*

(*k*) † Theſaurus diſputat. Sedanenſ. th. 13. de ſatisfact. parte 2. tom. 1. pag. 612. *Portenta hæc ſunt* (Indulgentiæ) *& nova dogmata conflata ad incudem avaritiæ. His artibus Religio Chriſtiana vertitur in fœdam cauponationem.* Et antea th. 19. de Satifact. parte 2. tom. 1. pag. 602. *Ad calcem Bullæ : Datum Romæ ; cum potius ſcribendum fuiſſet venditum Romæ.* Andræas Rivetus in Catholico Orthodoxo, ſeu ſumma Controverſ. tract. 3. quæſt. 13. §. 8. tom 2. pag. 97. *Quamvis Indulgentariis vendendi verbum diſplicere videatur, nihil tamen aliud intelligunt per cauſas juſtas, ſine quibus Indulgentiæ nullus ſunt fructus:* Ibidem vocat eas : *Fictas Indulgentias.*

(*l*) Pierre du Moulin in Hyperaſpiſte L. 1. c. 40. pag. 300. Edit. Genevenſ. an. 1636. *Papa indulget & remittit peccata Deo invito, & hanc Papæ Indulgentiam valere & ratam eſſe, quamquam Deo non probante pie credendum eſt. Profecto hi homines ſuis abſolutionibus & Indulgentiis ſe ſupra Deum efferunt ; ſedent enim Judicis in Dei cauſa.*

(*m*) Joannes Calvinus Inſtitut. L. 3. c. 5. Sect. 5. pag. 175. *Porro ut tales abominationes prætereamus, quis docuit Papam plumbo & membrana, gratiam Jeſu Chriſti includere.*

UMI - 1994

2 That she has made use of this Power even in the Primitive Times.

3 The Use of them to be very beneficial to Christians.

4 And that (as the Holy Council desires) they ought to be granted with Moderation, according to the Antient and approved Customs of the Church.

and Parchment: That (n) nothing brings CHRIST *and his Cross into derision more than Indulgences.*

2 Conc. Trid. sess. 25. in Decreto de Indulgentiis. *Atque hujusmodi potestate Divinitus sibi tradita, antiquissimis etiam temporibus Ecclesia usa fuerit.*

3 Professio Fidei: *Illarumque usum Christiano populo maxime salutarem affirmo*

4 Conc. Trid. in eodem Decreto de Indulg. *In his tamen concedendis, moderationem juxta veterem & probatam in Ecclesia consuetudinem adhiberi cupit.*

(n) Idem Joannes Calvinus in Epistola adversus Pseudo-Nicodamitas opusculorum pag. 414. *Quid diplomata illa quorum te gratiam appetere simulas? An non edita voce clamant, ut nummis relictis, plenas anathemate, atque omni execratione dignas Indulgentias tibi auferas,* &c. *atqui eorum latebras si excusseris, nusquam prolixius, quam illic Christum irrideri cum sua cruce reperies.*

ARTICLE VI.

Invocation of Saints, Relics, and Images.

DOCTRINE of the CHURCH.

THe (1) Holy *Council* teaches, That the Saints Reigning together with JESUS CHRIST, do offer their Prayers to *God* for Men; that it is good and profitable humbly to Invocate

CALUMNIES of PROTESTANTS.

THat (a) *Invocation of Saints, as we now uſe it, is Superſtitious and Idolatrous*: That (b) *all we believe concerning it, is nothing but the abuſe and deceit of the Devil*: That (c) *we have no cauſe to*

1 Conc. Trid. ſeſſ. 2. Decreto de Invocat. Sanctor. *Sanctos una cum* Chriſto *regnantes, orationes ſuas pro hominibus* Deo *offerre, bonum atque utile eſſe ſuppliciter eos invocare, & ob beneficia impetranda a* Deo *per Filium ejus* Jeſum Chriſtum, *Do-*

(a) Joannes Calvinus in antidoto ad articulos ſacræ Facultatis Theologiæ Pariſienſis ad art. 13. opuſculorum pag. 196. *Cultum Sanctis exhibere ſicut ſolet mundus, profana eſt ſuperſtitio, & quæ gentium potius inſaniam redolet, quam Eccleſiæ Dei conveniat.* † Theſaurus diſputat. Sedanenſ. de Interceſſione Sanctorum parte 2. Theſi 40. tom. 2. pag. 572. *Non abeſſe ab Idololatria & periculo novos fingendi Deos Sanctorum interceſſionem.* Ibidem Theſi 33. de cultu Religioſo pag. 598. *Fruſtra de nobis conqueruntur Pontificii, quod ipſis cultum Idolorum attribuimus.* Hieronymus Zanchius operum Theologicor. tom. 4. pag. 504. *Qui invocat animas Sanctorum, qui ex hac vita migrarunt, Idololatriæ eſt,* &c.

(b) Confeſſion de Foy des Pretendus Reformez de France art. 24. *Nous croyons, que tout ce que les hommes ont imagine de l'interceſſion des Saints Trepaſſez, n'eſt qu'abus & fallace de Sathan, pour faire devoyer les hommes de la forme de bien prier.* * Johannes Raynoldus Anglus L. 1. de Eccleſiæ Romanæ Idololatria, cap. 1. Sect. 3. pag. 43. Edit. an. 1598. *Papiſtas in invocatione Sanctorum, Reliquiarum cultu, Imaginum veneratione, manifeſtam impietatem & Idololatriam exercere, queruntur noſtri* (Proteſtantes.)

(c) Theſaurus diſputat. Sedanenſ. th. 1. de ſuperſtitioſo Sanctorum cultu tom. 2. pag. 614. *Tranſimus ad aliud Idololatriæ Pontificiorum caput de adoratione Sanctorum, qua Ethnicorum heroas & Deo acceptos homines inferiore ac relativo*

minum noſtrum, qui ſolus noſter Redemptor & Salvator eſt ad eorum orationes, opem, auxilium-que confugere: illos vero qui negant Sanctos aterna felicitate in Cœlo fruentes, invocandos eſſe, aut qui aſſerunt vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam ſingulis orent, invocationem eſſe idololatriam, vel pugnare cum Verbo

them, and to have recourſe to their Prayers, Help, and Aſſiſtance, for the obtaining of Benefits from GOD by his Son JESUS CHRIST our Lord, who alone is our Redeemer and Saviour; and thoſe who deny the Saints enjoying Eternal Felicity in Heaven, are to be Invocated; or who affirm, either they do not Pray

complain, that Proteſtants *accuſe us of worſhipping Idols, and renewing* Paganiſm; *becauſe it is very true, That* (d) *we renew the Hereſie of the* Angelicks, *and far ſurpaſs them: That* (e) *we renew that of the* Collyridians, *who Adored the Virgin* Mary: *That* (f) *we make her equal to* God, *and prefer her before* Jeſus Chriſt: *That in our Prayers to*

cultu adorantium ſuperſtitionem renovarunt. Ibidem th. 4. *Renovatum Ethniciſmum ipſis objicimus.*

(d) Andræas Rivetus in Catholico Orthodoxo ſeu ſumma Controverſ. quæſt. 1. procœmiali de Hæreſibus tom. 1. pag. 32. *Angelici in Angelorum cultu inclinati fuerunt,* &c. *Papiſtæ omnes, Angelos bonos univerſos colunt Religioſo cultu, & quiſque ſuum Angelum cuſtodem religioſe colit.* * Georgius Dounamus Libro cui titulus eſt, *Papa Antichriſtus* : L. 3. c. 6. pag. 173. *Angelicorum de colendis Angelis hareſim longe ſuperant.*

(e) Andræas Rivetus in Catholico Orthodoxo citata quæſt. 1. Procœmiali de Hæreſibus tom. 1. pag. 32. *Collyridiani Virginem Mariam colebant & adorabant, qui propterea ab Epiphanio inter hæreticos nominantur, & Idololatriæ appellantur,* &c. *Papiſtæ hæc omnia faciunt.*

* (f) Joannes Raynoldus L. 1. de Romanæ Eccleſiæ Idololatria c. 1. Sect. 13. pag. 63. *Quemadmodum Deus Rex Cœli nuncupatur, ſic Mariam Cœli nominant Reginam, nec eodem ſolum Epitheto, quo Judæi creaturam ornant, præſtantiorem quidem, verumtamen creaturam; ſed etiam honore pari proſequuntur.* Thodorus Beza in Antitheſi Papatus & Chriſtianiſmi tract. Theologicar. tom. 1. pag. 59. *Papiſtæ abolent Chriſti interceſſionem,* &c. *Mariam invocantes, eam Chriſto ut matrem pupillo anteponunt.* * Georgius Dounamus L. 3. cui titulus eſt, *Papa Antichriſtus*: cap. 6. pag. 176. *Virginem Deiparam tanquam Deam quandam & Reginam Cœli adorant, imo pluſquam Chriſtum ipſum venerantur.* Synopſis purioris Theolog. diſput. 19. Theſi 20. de Idololatria pag. 222. *quam Idololatriam in cultu beatæ Virginis Mariæ ita conduplicant, ut nihil ſive in verbis, ſive in factis Deo proprium relinquant; imo ſupra Chriſtum Deum in Æternum benedictum*

Dei *adversarique honori unius mediatoris* Dei *& hominum* Jesu Christi, *vel stultum esse in Cœlo regnantibus, voce vel mente supplicare, impie sentire: Sanctorum quoque Martyrum & aliorum etiam cum* Christo *viventium sancta Corpora, quæ vi-*

for Men, or the Invocating them to Pray for us in particular also, to be Idolatry; or that it is repugnant to the Word of GOD, and contrary to the One *Mediator* between GOD and Man, JESUS CHRIST; or that it is a foolish thing to

her we treat her as we do JESUS CHRIST; *and that we do not Address our selves to her in these Words,* Holy Virgin, Pray for us; *no more than we do to* JESUS CHRIST: *That in all the Proses and Litanies, in which we Pray to Saints, we make no*

evehant. Pierre du Moulin dans sa Nouveaute du Papisme l. 3. Controvers. 1. c. 12. pag. 544. de l'Edition de Sedan de. 1627. *Les charges diverses qu'on donne aux Saints en font foy,* &c. *es Litanies, on dit Saint* Pierre *prie pour nous; mais a la Vierge* Marie, *on ne dit point, sainte Vierge prie pour nous, non plus qu'a Jesus Christ.* Joannes Calvinus Institut. l. 3. c. 20. §. 21. pag. 233. *In suis omnibus Litaniis Hymnis & Prosis, ubi Sanctis mortuis, nihil non honoris defertur, nulla fit Christi mentio ubicumque Papismus viget.* Idem Calvinus ibid. paulo ante: *Nimis stuporis fuit, ne dicam insaniæ, nobis per ipsos* (Sanctos) *accessum* (ad Deum) *sic velle moliri, ut ab illo* (Christo) *abduceremur, sine quo nec eo aditus ullus patet. Id autem aliquot sæculis factitatum, quis neget, hodieque ubicumque Papismus viget factitari? ad conciliandam Dei benevolentiam eorum merita subinde obtruduntur, atque ut plurimum Christo præterito, per eorum nomina Deus obsecratur,* &c. *Qua primum perplexitate Christum inhonorant & solius mediatoris titulo spoliant.* Idem Joannes Calvinus sermone 14. in 1. Epist. ad Timotheum de l'Edition de Geneve de l'an 1561. pag. 72. *Les Papistes n'ont point forge des Patrons & Avocats suivant la Doctrine de l'Ecriture; mais c'est comme si Jesus Christ n'etoit rien,* &c. *Nous voyons comme Jesus Christ est fortelos par eux, & qu'ils ne luy attribuent rien qui soit, s'ils disoient: Et bien nous prions les Saints de Paradis, pource qu'ils sont membres de l'Eglise, comme je prieray cettu-cy & cettu-la; ainsi en fais-je de Saints de Paradis. Si les Papistes parloient ainsi encore y auroit-il quelque modestie en eux; mais nous voyons quand ils imaginent des Patrons la haut au ciel, que c'est en destituant Jesus Christ de son Office. Or c'est un blasphemie execrable.* Idem Calvinus comment. in Epist. 1. Joan cap. 2. v. 1. operum ult. Edit. Amstelodam. pag. 54. *Christum esse Advocatum, hodie fatentur unum quidem esse ex multis; sed non solum. Qui inter Papistas paulo plus habent verecundiæ non negant Christum eminere; sed postea ingentem comitum turbam illi associant,* &c. *Dubium itaque non est, quin totidem Christo Idola opponant Papistæ, quot sibi patronos comminiscuntur.*

va membra fuerunt Christi, *& templum Spiritus sancti ab ipso ad æternam vitam suscitanda & glorificanda, a fidelibus venerandaesse.*

Professio Fidei *Similiter Sanctos una cum* Christo *regnantes venerandos, atque invocandos esse, eosque orationes* Deo *pro nobis offere; atque eorum reliquias esse venerandas.*

Supplicate with Words or Mind the Saints in Heaven, are perswaded contrary to Piety. Also that the Holy Bodies of Saints and Martyrs, which were the Living Members of JESUS CHRIST, the Temples of the *Holy Ghost*, and are one Day to be Raised again to Eternal Life, and Glorified by Him, are to be Venerated by the Faithful.

mention of JESUS CHRIST: *That when we have recourse to Saints, as to our Patrons, we discard* JESUS CHRIST *of his Office of Mediator, and set up so many Idols against Him: That* (g) *we believe, we ought to honour Saints, Relics and Images with a Religious worship of the same Species with that which we pay to* GOD, *but in a lower Degree: That* (h) *we rob*

(g) † Thesaurus disputat. Sedanens. Thesi 6. de cultu unius Dei tom. 1. pag. 256. *Uni Deo cultus Religiosus tribuendus est, hujusque honoris portio vel minima ad creaturam transferri, aut cum ea communicare, sine nefario scelere non potest, sive alius pro vero Deo colatur; sive cultus inferior aut subordinatus creaturæ tribuatur, sive Deus colatur in imagine, aut cum imagine & per imaginem; hæc enim omnia lege Dei caventur & communi Idololatriæ nomine censentur*, &c. Ibid. pag. 280. th. 27. de Imaginibus: *Adoratio Imaginum, quæ frequentatur in Ecclesia Romana, plane Religiosa est*, &c. *Nec id diffitentur Pontificii; quippe qui volunt per Imagines Deum coli meditate, & in Imaginibus coli Sanctos, & in Sanctis Deum.* pag. 283. *Profecto non minori scelere Sancti adorantur, quam aliæ creaturæ.* Et Thesi 1. de superstitioso Sanctorum cultu tom. 2. pag. 614. *Transimus ad aliud Idololatriæ Pontificiorum caput, qua Ethnicorum heroas & Deo acceptos homines inferiore & relativo cultu adorantium superstitionem renovarunt*, &c. Daniel Chamierus Delphinas in Epist. ad Petrum Cottonum Epist. Jesuiticarum parte 1. Edit. Genevensis anni 1599. pag. 150. *Demonstrandum est tibi, vel non admitti Idololatriam, cum creaturis tribuitur bonos Religiosus, vel Sanctos & Imagines non esse creaturas; vel denique vos Sanctis & Imaginibus non tribuere cultum Religiosum.* Et mox: *Multa dixisti distinguens ea tria honorum* (latriæ, duliæ & hyperduliæ) *capita non ex ipsa eorum interna aliqua differentia; sed tantum de vario gradu earum rerum, quibus is honos defertur.*

(h) † Thesaurus disputat. Sedenans. Thesi 1. de cultu Religioso. tom. 2. pag. 587. *Pontificios honorem soli Christo debitum Sanctis, quos mediatores constituunt differre.*

1 That the Images of JESUS CHRIST, of the Bleſſed Virgin-Mother of GOD, and of other Saints, are to be had and retained, eſpecially in Churches; and that due Honour and Reverence is to be given to them, not that we believe any *Divinity* or *Vertue* to be in them, for which they ought to be Worſhipped, or that we ought to ask any thing of them, or put our Confidence in Images, as JESUS CHRIST *of the Quality of Mediator, that we may give it to the Saints: That* (i) *Relics cannot be reſerved, without Idolatry: That* (k) *the common Belief of the Church of* Rome *is, they ought to be Adored: That* (l) *this Church is above meaſure mad, in maintaining Images of* GOD: *That* (m) *ſhe propoſes an inanimate People of Stone, to be Adored by a living People: That* (n) *ſhe makes Profeſſion of Ado-*

1 Idem Conc. Trident. Ibid. *Imagines porro Chriſti, Deiparæ Virginis, & aliorum Sanctorum in Templis præſertim, habendas & retinendas, eiſque debitum honorem & reverentiam impertiendam, non quod credatur ineſſe aliqua in iis divinitas vel virtus propter quam ſint colendæ, vel quod ab eis ſit aliquid petendum, vel quod fiducia in imaginibus ſit figenda, veluti olim fiebat a gentibus, quæ in Idolis ſpem.*

(i) Joannes Calvinus in admonitione de reliquiis opuſcul. pag. 203. *Fieri nullomodo poteſt, quin inde ad Idololatriam homines paulatim declinent, neque enim reliquias intueri, aut attrectare poſſunt, ſine veneratione, in qua nullus tenetur modus, quin protinus honor Chriſto debitus illis tribuatur. Itaque ut paucis dicam reliquiarum deſiderium nunquam ſuperſtitione caret, imo quod deterius eſt mater eſt Idololatriæ.*

(k) † Theſaurus diſputat. Sedanenſ. in Theſi. de Reliquiis Sanctorum parte 1. th. 2. tom. 1. pag. 394. *Adorandus eſſe reliquias Sanctorum ſummo conſenſu creditur in Eccleſia Romana.*

(l) † Ibidem pag. 267. th. 24. de Imaginibus & Idolis: *Prima controverſia eſt de imaginibus Dei, circa quas Eccleſia Romana ſupra fidem inſanit.*

(m) † Ibidem pag. 275. th. 2. *Circa Imagines Sanctorum Eccleſia Romana ſupra fidem inſanit, quarum in Templis tanta eſt multitudo, ut poſſit alter populus lapideus appellari, qui populus inanimis colitur a populo animato*

(n) † Ibidem th. 27. pag. 280. *Adoratio Imaginum, quæ frequentatur in Eccleſia Romana plane Religioſa eſt,* &c. *nec id diffitentur Pontificii.*

ſuam collocabant, ſed quoniam honos qui eis exhibetur, refertur ad prototypa.

Profeſſio Fidei: *Firmiſſime aſſero Imagines* Chriſti *ac Deiparæ ſemper Virginis, necnon aliorum Sanctorum habendas & retinendas eſſe atque eis debitum honorem ac reverentiam impertiendam.*

the Pagans did, who put their truſt in Idols; but becauſe the Honour which is paid to them, is referred to the Originals which they repreſent.

ring Images with a Religious Worſhip: That (o) *we believe a Divine Vertue to be in them, as in a Neſt: That* (p) *we revive all the Hereſies of the* Carpocratians, Baſilidians, Staurolatrians, *and others, who reſerved and adored Images: That,* (q) *according to the Second Council of* Nice, *it is a greater Crime not to adore Images, than to deny* JESUS CHRIST *died for us: That* (r) *through*

(o) † Ibid. th. 5. pag. 276. *Quibus Imagimbus credi ineſſe vim aliquam & ſanctitatem, quaſi virtus aliqua Cœleſtis in eis niaularetur, hinc liquet, quod plebs reſtes ſuas precatorias affricat pedibus Imaginum, ut ſint ſanctiores, ſtatuis fingit oſcula, cereos accendit.*

(p) Andræas Rivetus in Catholic. Orthodoxo quæſt. 1. Proœmiali de Hæreſibus tom. 1. pag. 32. * Georgius Dounamus in Lib. cui titulus eſt; *Papa Antichriſtus:* L. 3. c. 6. pag. 174. *Cum Antropomorphytis, Deo Humanam formam affingunt, cum eum in figura hominis pingunt,* &c. Pag. 175. *Cum Armenis illis qui Chazinzarii; vel Staurolatræ dicti ſunt, crucem adorant, ipſoque λατρείας cultu proſequuntur,* &c. *Cum Baſilidianis utuntur Imaginibus,* &c *Cum Carpocratianis, Imagines Jeſu & aliorum colunt adorando.* Pag. 176. *Cum Coriſtiano Cathegoris, Imagines Coriſti, Beatæ* Mariæ *Virginis, Angelorum & Sanctorum divino honore proſequuntur.* Pag. 178. *Cum Jacobitis & Armenis, Imagines Patris & Spiritus Sancti effingunt, nec fabricant ſolum Imagines, ſed adorant & colunt; qua in re cum craſſiſſimis quibuſque Idololatris, non apud Judæos modo; ſed etiam apud Gentes conferendi.*

(q) † Theſaurus diſputat. Sedanenſ. th. 14. de Idololatria parte 3. tom. 1. pag. 285. *Si his* (Nicenæ ſecundæ Synodi Patribus) *creditur gravius eſt crimen non colere Imagines, quam negare, Chriſtum eſſe pro nobis mortuum.*

(r) Daniel Chamierus in Epiſt. ad Gautierum Jeſuitam Epiſtolar. Jeſuitic. parte 2. edit. Genevenſis anni 1601. pag. 137. *Cur non abſcedis ab illo omnium*

an Idolatry perfectly Pagan, we propose to the People Jupiters, Mercuries, Minerva's, Mars's, Perseus's, Atlas's, Venus's, Neptunes, Thetis's, Esculapius's, Vulcans, *and the other Gods of the* Pagans; *yea, even* Minos *and* Rhadamanthus *under other Names and Titles.*

errorum crassissimo errore, quem ut defendas, nulla supperant argumenta, idololatriam dico, qua nullam invenit unquam Diabolus venenum nocentius in orbem, nec ullam unquam tetriorem ea, quæ apud vos viget, nominibus tantum distante ab Ethnica, paulumque deflectente ad Christianismum; sed reapse Joves exhibente, & Mercurios & Minervas, & Martes & Perseos, & Atlantes & Veneres, & Neptunos & Thetydas, & Esculapios & Vulcanos, & reliqua omnia Gentium numina, Minoas etiam & Rhadamantos. Ericus Rhonæus in libro cui titulus: *Idea Antichristi reformandi,* parte 2. l. 1. c. 12. *Non potest discrimen aliquod inveniri cultus Ethnici & Papistice ad statuas, nisi quod nomina & titulos tantum mutarunt, hic Jehova, illic Jupiter; hic Maria, illic Diana; hic Catharina, illic Minerva; hic Paulus, illic Mercurius.* Daniel Chamierus in Epist ad Petrum Cottonum Epist. Jesuiticar. parte 1. pag. 46. *Quæ enim quæso illa est Catharina, nisi Idolum fictum ad instar Ethnicæ Pallados?* &c. *Quis posse negare Christophorum portentum esse? Quid Georgium, Papisticum Perseа.* † Thesaurus disputat. Sedanens. Thesi 24. de Sanctis & eorum cultu parte 1. tom. 1. pag. 340. *Sancta Margareta in Ecclesia Romana Junonis Lucinæ locum invasit.* Ibid. th. 25. *Christophorus gygas clavam tenens ad imitationem Herculis Christum dorso bajulans, & in trajectione rapidi fluminis clava prætentans viam.* Th. 26. pag. 341. *De S. Georgio Angliæ sub Papatu Patrono, mira sunt; quæ narrantur, nulla Idololatria evidentior, nullum figmentum audacius, imo nec requius.*

ARTICLE VII.

Of the Superiority of the Roman *Church, and of Obedience to the Pope.*

DOCTRINE of the CHURCH.	CALUMNIES of PROTESTANTS.
I (1) Acknowledge the Holy Catholick, Apostolick, and *Roman* Church, the Mother and Mistress of all Churches; and I promise and swear true Obedience to the Bishop of *Rome*, Suc-	*That* (a) *we raise the Church of* Rome *above the Holy Scriptures: That* (b) *the Authority of the Church, according to our Doctrine, is founded upon the Authority of the Pope: That* (c) *we give to the Pope a Power of changing the*

1 Professio Fidei: *Sanctam Catholicam & Apostolicam Romanam Ecclesiam, omnium Ecclesiarum Matrem & Magistram agnosco, Romanoque Pontifici, Beati* Petri *Apostolorum Principis Successori,* Jesu Christi *Vicario, veram obedientiam spondeo ac juro.* Conc. Trident. sess. 25. de Re-

(a) † Thesaurus disputat. Sedan. th. 13. de summo Controvers. Judice tom. 1. pag. 384. *Ecclesia Romana est supra Scripturam.*

(b) Pierre du Moulin in Hyperaspiste l. 2. c. 12. pag. 384. *Si ut volunt adversarii; sacra Scripturæ autoritas, nititur & fundatur in autoritate Ecclesiæ; hujus autem Ecclesiæ autoritas, fundatur in successione Papæ in Petri Primatum, quæ non est Juris Divini; sed humani, nonne inde sequitur Scripturam sacram non esse Juris Divini, & fundari in humana autoritate, & ad humanas conjecturas & opiniones redigi, quæ via compendiosissima est ad Atheismum.*

(c) † Thesaurus disputat. Sedanens. tom. 1. pag. 622. th. 58. de Satisfactionibus: *Præcipui quique adversariorum prætendunt, & summo consensu affirmant Papam posse refigere Dei mandata & dispensare contra Apostolum & in Evangelio.* Pierre du Moulin dans sa Nouveaute du Papisme l. 1. c. 59. pag. 245. au Titre du Chapitre: *Les Papes ont mis leurs Canons au dessus des Ecritures Canoniques.* Le meme Auteur dans sa Lettre pour repondere a celle de Balzac: *Cela est bon pour l'Eglise Romaine, en laquelle le Pape se vante de pouvoir changer, ce que Dieu a commande en sa parole.*

format. cap. 2. *Præcipit ſancta Synodus, Patriarchis, Primatibus, Archiepiſcopis, & Epiſcopis, & omnibus aliis,* &c. *ut veram obedientiam Summo Romano Pontifici ſpondeant & profiteantur.* Et in ead. ſeſſ. Decreto de ciborum delectu: *Sancta Romana Eccleſia omnium Eccleſiarum Mater & Magiſtra ſtatuit,* &c.

ceſſor to Saint *Peter*, Prince of the Apoſtles, and Vicar of *JESUS CHRIST*.

Commandments of GOD, *of diſpenſing with the Goſpel, and contradicting the Apoſtle*: *That* (d) *he is an Idol, and that we commit Idolatry in the Obedience we render him*: *That* (e) *we adore him with the Worſhip of* Latria, *which is only due to* GOD; *calling him* God *and* Divine Majeſty: *That* (f) *the Pope has framed a new Goſpel, in place of the Old one*: *That* (g) *he is Antichriſt, and* Mahomet *and he are* Gog *and* Magog, *the Capital Ene-*

(*d*) Andræas Rivetus in Catholico Orthodoxo, ſeu ſumma Controverſiar. tract. 2. quæſt. 34. Sect. 2. tom. 1. pag. 151. *Papa papiſtarum eſt Idolum.* Petrus Martyr. Locor. Com. claſſe 2. c. 4. §. 2. pag. 190. *Papiſtæ Idololatriam committunt cum ita ſe ad Papæ pedes abjiciunt, ut ſe velle ei ſubjici teſtentur, tanquam unico Chriſti Vicario in terris.* Vide Hieronymum Zanchium oper. Theologicor. tom. 4. pag. 505. Daille dans ſa replique a Adam & Cottyby 2. ch. 6. pag. 46. *Vous dites que nous ſommes coupables de calomnie pour avoir qualifie du nom d'Adoration les honeurs, que l'Egliſe Romaine defere au Pape,* &c. *mais notre innocence eſt ſi claire,* &c.

(*e*) Le Synode National des Pretendus Reformez tenu a Gap en 1603. *Puiſque l'Eveque de Rome s'eſt eleve juſques a ſe nommer Dieu, vouloir etre adore & s'attribuer toute puiſſance au ciel & en terre,* &c. † Theſaurus diſput. Sedanenſ. Theſi 58. de Satisfact. parte 2. tom. 1. pag. 622. *Papa adoratur adoratione religioſa, & paſſim in ſcriptis Theologorum Romanenſium, Deus & majeſtas divina appellatur.*

(*f*) Pierre du Moulin in Hyperaſpiſte l. 1. c. 34. pag. 267. *Pontifex Romanus, profuſa ſapientia procudit novum Evangelium longe præſtantius & rem faciendam accommodatius, veteri illo Apoſtolorum Evangelio, quod in Eccleſia Romana pridem exolevit.*

(*g*) Joannes Calvinus inſtitut. l. 4. c. 2. Sect. 12. pag. 281. *Antichriſtum in-*

UMI - 1994

mies of Jesus Christ, who are mentioned in Scripture: That (h) to Communicate with him, is to Communicate with Belial; and that in a well-governed Republick, those who profess to obey the Pope ought not to be endured: That (i) we grant him to have the Power of Instituting Sacraments at his

Templo Dei sessurum prædixerunt Daniel & Paulus; illius scelerati & abominandi regni ducem & Antesignanum apud nos facimus Romanum Pontificem. Et cap. 7. §. 25. pag. 305. *Videmur nonnullis, nimis maledice petulantes, cum Romanum Pontificem vocamus Antichristum.* Le Synode National des Pretendus Reformez tenu a Gap en 1603. *Nous croyons que le Pape est proprement l'Antichrist*, &c. Guilielmus Amesius Theologiæ Doctor in Academia Frankerana in Libro cui titulus est, *Bellarminus enervatus*, &c. tom. 1. cap. 4. pag. 172. Edit. Amstelodamensis ann. 1630 *Quæstio est, an Pontifex Romanus sit Antichristus ille de quo Apostoli præmonuerunt: Pontificii negant, nos affirmamus.* † Thesaurus disputat. Sedanens. tom. 2. pag. 586. *Ejusmodi Pontifex non est Vicarius Christi, aut Ecclesiæ caput; sed cauda* Es. 9. v. 14. *Hoc est Propheta mendacium loquens & Antichristus.* Franciscus Burmannus in Synopsi Theologica L. 8. c. 18 § 10. pag. 575. tom. 2. * Georgius Dounamus in L. cui titulus: *Papa Antichristus.* Ericus Rhonæus in L. cui titulus, *De Idea Antichristi Reformandi.* Du Pleffis Mornay dans son Mystere d' Iniquite. Charles Drelincourt Ministre de Charenton dans son livre du Triumphe de l'Eglise sur la Croix, pag. 29. de la 2. Edition de Geneve 1630. *Presqu'en mesme temps, que le Pape a commence a lever les Cornes en Occident, Mahomet s'est eleve en Orient. Ces deux Capitanx ennemis de Jesus Christ, Gog & Magog.*

* (h) Georgius Dounamus in fine prædicti Libri *de Papa Antichristo*, pag. 651, & 652 *Deducitur necessaria consequentia, omnem cum Papa tanquam cum Capite, Romanaque sede Communionem illicitam esse; quæ enim Communio Christo cum Belial, hoc est Antichristo*, &c. 4. *in Christiana Republica bene constituta, non esse tolerandos Antichristi Emissarios, Sacerdotes, Jesuitas*, &c. 5. *non esse ferendam Papismi, hoc est Antichristianismi professionem.*

(i) Francois Bourgoing, Ministre de Geneve l. 2. de son Historie Ecclesiastique chap. 5. tom. 1. pag. 229. de l'Edition de 1560. *Le Pape institue & ordonne des Sacramens a son plaisir. Il corrompt ceux que Jesus Christ a instituez,*

pleaſure: *That* (k) *to take away all doubt of his being Antichriſt, he has invaded and uſurped all the Rights of* Jeſus Chriſt; *that of* Prophet, *by ſubſtituting a new unwritten Word in place of the Goſpel; that of* Prieſt, *by introducing a new Sacrifice, and new Interceſſors to* GOD *for us, beſides* JESUS CHRIST; *that of* King, *in attributing to himſelf a Dominion over Conſciences, and a Power to command the Living, and the Dead: That* (l) *not only the* Lives *of* Popes, *but their* Doctrine, *and the* Titles *of* Honour *which they at-*

voire les abolit du tout, & en leur place il ſubſtitue des ſacrileges qu'il a forgez luy-meme.

(k) Franciſcus Burmannus in Synopſi Theologica l. 8. c. 18. Sect. 10. tom. 2. pag. 576. *Ut autem verum & indubitatum Antichriſtum ſe proderet, omnia Chriſti munera invaſit; Propheticum puta per ſubſtitutionem novi verbi ἀγράφου Sacerdotale per introductionem novi ſacrificii & interceſſorum prater Chriſtum; Regium per Dominium in conſcientias, & imperium in vivos, non ſolum; ſed & mortuos.*

(l) Andræas Rivetus in Catholico orthodoxo ſeu ſumma Controverſ. tract. 2. q. 5. Sect. 7. tom. 1. pag. 326. *Non ſolum vita, ſed etiam doctrina conſequens, titulique a Papa uſurpati, ſatis oſtendunt ipſum eſſe Chriſti hoſtem, Chriſtumque negare, ut Epicurus providentiam deſtruens, Deum negabat. Hoc a nobis demonſtratum fuit.*

tribute to themſelves, ſhew clearly they are the Enemies of Jeſus Chriſt, *and do no more believe in him, than* Epicurus *did in* God, *whoſe Providence he denied: That* (m) *the Popiſh Religion is compoſed of* Paganiſm *and* Judaiſm *mixed together by an adulterate Alliance: That* (n) Popery *is very well compar'd to a great Sea, becauſe it contains almoſt all Hereſies that ever were, as the Sea contains all Rivers: That* (o) Popery *is as different from* Chriſtianity, *as* White *from* Black: *That*

(*m*) Franciſcus Burmannus. l. 8. c. 18. §. 9. tom. 2. pag. 575. *Papiſmus ex Judaiſmo & Ethniciſmo conflatus, & utrumque nefario Religionis adulterio cum Chriſtianiſmo commiſcens. Ab Ethnicis enim ritus idololatriam & ſuperſtitionem; a Judæis ritus quoque & pedagogiam veteris teſtamenti mutuantes Pontifices, utramque Chriſtiano nomine & habitu tinxerunt & circumveſtierunt, quas tres Religiones Hierarchiæ vinculo colligatas exhibet Papiſmus.*

(*n*) Andræas Rivetus in Catholico orthodoxo ſeu ſumma Controverſ. q. 1. Proœmiali de Hæreſibus tom. 1. pag. 42. *Liquit appoſitiſſime quoſdam Papiſmum comparaſſe mari magno, in quod quemadmodum flumina omnia & rivi dicidunt pleno alveo; ſic etiam plurimæ & pene omnes variorum temporum, locorum & perſonarum hæreſes in hunc errorum abiſſum fluunt, & impuris ejus undis miſcentur.*

(*o*) Theodorus Beza in Antitheſi Papatus & Chriſtianiſmi tractat. Theologic. tom. 1. pag. 56. *Hoc affirmo, atque utinam non poſſem tam juſtis de cauſis affirmare, album nigro non magis repugnare, quam Papiſmum Chriſtianiſmo.*

(p) *in the Church of* Rome *all things are ſold, even* GOD *Himſelf, and the Remiſſion of Sins:* Laſtly, *That* (q) *it is impoſſible to invent a Doctrine more impure and corrupted, than that of the Church.*

(p) Pierre du Moulin dans ſa Lettre pour repondre a celle de Balzac. *De la vient qu'en l'Egliſe Romaine tout ſe vent, Dieu meme, & la remiſſion des pechez.*

(q) Idem Theodorus Beza loco mox laudato: *Jugulum cauſa peto, doctrinam illorum nimirum, qua nihil impurius & corruptius ne fingi quidem poſſe affirmo.*

Read and Approved in the General Aſſembly of the Clergy of France, *held by the King's Permiſſion at* St. Germain *in* Laye, Wedneſday *the* 11*th. of* July; *and Signed* Saturday *Morning the* 14*th. of the ſaid Month,* 1685. *By the Perſons whoſe Names are mentioned at the end of the foregoing* Petition.

Note, At a * *denotes* Engliſh *Authors, and a* † *Modern Authors or Impreſſions. The reſt are either Firſt Reformers Profeſſions of Faith, or Ancient Authors.*

A Neceſſary Advice

For Profitably Reading

BOOKS

OF

CONTROVERSIE.

Extracted out of *Walſingham*'s Search into Matters of Religion, *Part* 3. *c.* 10. *p.* 468.

WHoever you are, who intend to employ your ſelf in Reading Books of Controverſy, in order to your Satisfaction in Religion,

1. You muſt apprehend this matter as a Point of ſingular moment and Importance, and not read lightly, either for curioſity as many do, or negligently for recreation, or to paſs the time; nor with the Spirit of Contradiction to find out Faults, whereon to quarrel, without juſt occaſion: but ſincerely, and in Conſcience; making God himſelf the Judge; and propoſing for that end, the only knowledg and finding out of this Truth for your direction and inſtruction, and his glory and ſervice; for by this way, you will, as it were, oblige him to give you Light and Aſſiſtance to diſcern the ſame. And you muſt make accompt, that if the true comprehenſion or error, in any one principal Article in Controverſy between us, doth draw with it the peril of Eternal Damnation, if we miſs therein; how much more in them altogether, whereof you intend to make Judgment by this your reading; for which cauſe you have great need to ſtand attent, be humble, devout, indifferent, pray much, and be earneſt with God to enlighten you in this behalf.

2. When

2. When you begin to read about any Controverſy, you muſt endeavour firſt, to apprehend well and briefly the true State of the Queſtion, not believing one ſide only, but ſearching out what each ſide ſaith and holdeth therein; for in this Point above others, you ſhall find fraud oftentimes uſed by Writers of divers Sorts and Sects, every one propoſing the State of the Queſtion advantageouſly, as himſelf would have the Reader to underſtand it, and not as his Adverſary doth hold it indeed.

3. When you have the true State of the Queſtion, be very careful to hold the ſame continually in your Mind, making often reflection and recourſe thereto, about the Diſcourſes you ſhall read in your Author, conſidering well and attentively, whether they be to the purpoſe in hand, and do level right at the mark propoſed or no, or run aſide to impertinent matters, as often they do, and fill up Leaves with things, that are far from the principal ſubſtance of the Queſtion. So as this muſt ſerve you, as the Plummet or Square doth the Maſon or Architect, to tell you whether the Building go ſtreight or no. And whatſoever you find that inferreth not, or concludeth not the principal Point in queſtion, that you muſt lay aſide for the time, tho it be otherwiſe never ſo witty, pleaſant or profitable, until you have conſidered that which toucheth the purpoſe directly; for you ſhall find many Authors in theſe our Days, who pretending to prove directly ſome Concluſion in Controverſy, will afterwards ſlip aſide, and draw you into ſo many by-matters, as will either confound your Judgment and Memory, or weary your Patience, and thereby make all your Reading unprofitable, and to no purpoſe.

4. Ponder well the weight of all ſuch Arguments as are alledged. For albeit they be to the purpoſe and not wholly impertinent; yet they may be weak and feeble, and not able to infer ſo much as is required. And theſe may be of *Two Sorts*. Either out of Scripture, or ancient Fathers. As to the Scriptures, foraſmuch as not the ſound of Words, but the true Senſe and Meaning thereof is that which moſt importeth; the ſecureſt way, and moſt reaſonable to aſſure our ſelves of the true meaning of it, is to look and conſider, how the ſame was underſtood and interpreted by Antient Fathers before theſe our Controverſies did ariſe. As for Example, *Catholics* alledg for Purgatory Fire, 1 *Cor.* 3. *Ipſe ſalvus erit ſic tamen quaſi per ignem.* The Antient Fathers underſtood it ſo. *Proteſtants* alledg on their ſide theſe Words of *Solomon*, *Where the Tree falleth, there it lyeth.* But cannot bring any one Father for it in that Senſe.

As for the Fathers themſelves, when they are alledg'd by any Party, it is to be conſidered in what Age they wrote, and whether that which they ſay was ever found to have been contradicted, or reprehended by others of that Age or after them. For when this is not found, tho any Fathers Sentence doth not make a Matter fully *de fide*, yet it is a weighty Proof, the thing which he affirmeth was ſo believed by the whole Church of his Days, and conſequently it would be great temerity to diſcredit the ſame; for ſo much as that Church being acknowledged by all to have been the true Catholic Church, it muſt needs be preſumed to have held nothing generally, that the Catholic known Church of the precedent Age did not alſo believe and teach; and ſo from one Age to another, both upwards and downwards, may this Demonſtration be made, which ought to be a great Motive to a diſcreet man to think ſeriouſly hereof.

5. It is much to be conſidered, when the Teſtimony of any antient approved Father is brought forth, whether it be conform to the reſt of his Doctrine or no, containing a Concluſion, purpoſely treated by him, and not ſome particular Saying, wreſted from him by violence; as oftentimes *Proteſtants* uſe to do. And therefore when the Matter is of importance, his whole Diſcourſe is to be ſeen and peruſed, with what goeth before and what cometh after, to ſee how they hang together. And this I advertiſe you of in particular, that whenſoever you ſee any clear or pregnant Authority of any one Antient Father, alledged by *Proteſtants* for their own ſide, there do you ſtand attent and examin the place exactly, and I do aſſure you, you ſhall find either fraud uſed in miſalledging or miſconſtruing, or that the Place it ſelf, well conſidered, will anſwer it ſelf; for Truth cannot be contrary to Truth. With the obſervance of this only Note you will be ſure to have all the Current of ancient Holy Fathers with you.

6. This is alſo worthy your weighing, that *Proteſtant* Writers upon all occaſions ſeek, as it were by anticipation or prevention, to diminiſh the credit of the Ancient Fathers, when they are brought againſt them; making compariſon between them and Scripture (where notwithſtanding there is no compariſon at all) and telling their Readers, they are not to be believed as Judges in Controverſy, except they bring Scripture, and that you muſt think, underſtood and expounded in ſuch ſort as they themſelves may like the Expoſition; which is an Argument they have no confidence indeed in Fathers, tho for a ſhew they make fair weather with them for a time. And this is one notorious difference between them and us, that when they alledg any place out of ancient Fathers, ſounding to the Favour of any Doctrine of theirs

that

that is in Controverſy with us; if you demand them, whether they will ſtand abſolutely to the Fathers determination in that, and all other Controverſies he handleth, they will refuſe it, but we not, if it be a Matter not contradicted or cenſured by any other Father, or by the Church of that time.

7. And laſtly, I muſt advertiſe you, that when you have read all the *Proteſtant* Writers, which you will always find of the ſame Spirit in ſlippery dealing; yea, and when you have read all the Books of our ſide alſo, if it were poſſible for you to read and ponder them all, you will hardly find any certain Rule to reſolve upon by your much Reading; for the one ſaying, and the other unſaying; and the one accuſing the other of Falſhood, and proteſting Truth themſelves, will always hold your Mind in ſuſpence. And the Controverſies are ſo many, and the Diſcourſes ſo large upon every Controverſy, and the ſhifts of them who mean not ſimply are ſo innumerable, that it will be impoſſible for you to quiet and ſettle your Judgment, without ſome more certain Rule than Reading at random. And albeit it were poſſible for a Learned Perſon, ſtudious and patient of ſo much Labour, and had the Commodity of Books, to run through every Controverſy; yet is it not poſſible for thouſands that have not theſe helps. And yet we muſt think, God has left ſome way for them alſo, both to inform and reſolve themſelves ſecurely in matters of Religion, which concern their Salvation. And this way is no other than the Univerſal, Viſible Catholic Church.

He who leaving his own Judgment relyeth upon the Authority and Determination of the Univerſal, Viſible, Chriſtian Church, as commended and propoſed by *Chriſt* Himſelf to be obeyed, deſcending down from age to age for a publick Direction of all until the end of the World; this man, beſides the merit of obedience, deſerveth alſo the praiſe of the higheſt wiſdom; for to prefer the Judgment of ſo great a number of learned, holy and vertuous men as have been, and are, in the *Church* from time to time, before his own private Judgment, is moſt evident and apparent wiſdom, even conſidered according to the Principles of Human Wiſdom; but more if we reſpect divine Reaſons: as namely, That our Saviour himſelf hath promiſed to be with the Church, and aſſiſt the ſame with his Holy Spirit unto the Worlds end; inſomuch that the *gates of hell ſhall never prevail againſt it*, to bring it into Errour. And the Apoſtle St. *Paul* doth aſſure us, that it is and ſhall be ſuch *a pillar and foundation of truth*, that we may build and relie upon the ſame without fear of falling. Which thing the Holy Father

Matth. 16.

1 *Tim.* 3. 15.

St. *Auguſtine*

St. *Auguſtine* conſidering, gave this general Direction in his Book againſt *Creſconius* the Heretick: *Quiſquis falli metuit hujus obſcuritate quæſtionis, Eccleſiam de ea conſultat*: *If any one fear leſt he ſhould be deceived by the Obſcurity of this Queſtion, let him conſult the Church about it*: Which muſt needs be meant of the Governours and Chief Paſtors of the Church. This way then I adviſe you to, as a more compendious, eaſie, and certain way, than to weary your ſelf by reading many Books, whereof one doth impugn and contradict another.

Aug. lib. cont. Creſc. c. 33.

This was the Method uſed by the Primitive Church. St. *Paul* ſaid to the *Corinthians*, *Si quis videtur contentioſus eſſe, non talem conſuetudinem non habemus nec Eccleſia Dei*; *But if any man ſeem to be contentious, we have no ſuch Cuſtom, nor the Church of God.* See *Tertulian*'s whole Book *de Præſcript. adverſus Hæret.* Alſo *Irenæus* his Five Books againſt Heretics.

1 Cor. 11. 16.

QUERIES

QUERIES
OF
Religion or Liberty.

I. WHether the Flock and Church of *CHRIST* (to whom was promiſed Grace and Eternal Happineſs) be that Company and Society of People Chriſtened in his Name, who by Order of Government, Rules and Decrees from him and his Apoſtles, were united in Faith, Worſhip, Diſcipline, and manner of Life called Religion?

II. Whether by Separation, or Excommunication from that Society and Unity, are loſt thoſe Promiſes?

III. Doth Chriſtian Religion conſiſt in Matters of Morality, or Ceremony of Indifferency to be accepted, or rejected, and altered, at the choice, judgment, and well-liking of Private Perſons, Corporations, or States?

IV. Or doth it conſiſt in the Laws and Rules of Faith, and Life of Chriſtians, ſo important and binding, as that by the contempt thereof one muſt loſe Eternal Happineſs?

V. Whether thoſe Laws and Rules taught by Chriſt and his Apoſtles, bind as well the Chriſtians of ſucceeding Ages (who could not be preſent to ſee and hear them) as they bound thoſe who were preſent, heard them taught, and ſaw their Original Writings?

VI. Whether after the Death of Chriſt and his Apoſtles and Diſciples, by his Inſtitution other Perſons ſucceſſively in all Ages, were in order choſen and authoriſed, as Paſtors and Church-Magiſtrates, to preſerve, teach, and promulgate thoſe binding Rules to all Nations?

VII. Were they Clergy-men or Lay-men, by whom immediately they were choſen, and authoriſed in thoſe high Functions?

VIII. Were all Chriſtians in ſucceeding Ages bound to believe what thoſe ſucceeding Paſtors or Supreme Church-Magiſtrates taught them, as binding Laws of Chriſt and his Apoſtles; and that the Writings by them collected, preſerved, and delivered in a different

Language from the Original, were the true Copies of Original Apoſtolic Writings; and that the Sentence, Interpretations, and Uſe thereof delivered by them in Supreme Councils, for Unity and Peace, and to prevent Schiſms and Errors, were Rules which all Chriſtians were bound to follow?

IX. If not, then, What other Order was there left by Chriſt and his Apoſtles, for the Chriſtians of ſucceeding Ages, to be truly and undoubtedly informed what Chriſt and his Apoſtles taught, or wrote ſo many Ages before, as binding Laws to them that ſhould come after, who never heard them ſpeak, nor ſaw any of their Original Writings?

X. Whether to the Teſtimonies and Decrees of thoſe ſucceeding Paſtors and Supreme Church-Magiſtrates, and to their Sentence given upon the Controverſies of Religion, riſen in divers Ages, is due at leaſt as much Credit and Obedience (altho' perhaps ſome of them might be vicious in Life) as in Temporal Matters is due to the Laws, Interpretations, and Sentences of Supreme Civil Magiſtrates?

XI. Or hath *CHRIST* left ſuch Liberty to all ſucceeding Chriſtians, that they need not believe, credit, or obey any the Teſtimonies, Laws, Interpretations, or Sentences given by any Supreme Legal Governours, Civil or Eccleſiaſtical, in their reſpective Councils, farther than every particular Perſon, in his private Judgment, ſhall like, chuſe, and accept of?

XII. Whether a few particular Perſons, or ſome few of the Magiſtrates, Civil or Eccleſiaſtical, for Diſcontent, or differing in Judgment from the united Body of the reſt, may, under pretence of Conſcience, or Reformation, ſeparate themſelves from that united Body and Society; and make new Tranſlations and Interpretations of Written Laws different from the former, and by Force and Perſuaſion draw People from their old Society, Unity, and Obedience, to New Congregations, Inſtitutions, and Rules of their framing, oppoſite and deſtructive to the former?

XIII. Whether Perſons ſo acting, are better than Rebels and Uſurpers, or ſuch as *Simon Magus*, and thoſe that deſerted the Apoſtles to follow him; and therefore to be avoided, as Perſons ſeparated from the Flock and Religion of *CHRIST?*

If any give Anſwer, it is deſired to be Categorical and ſhort, without Diſcourſes of things not demanded.

An

An Explanation of the Roman Catholics Belief, *concerning these Four Points: Their* CHURCH, WORSHIP, JUSTIFICATION, *and* CIVIL GOVERNMENT.

As it was presented to some Persons of Quality, for their particular Satisfaction.

I. WE believe the Holy Scriptures to be of Divine Inspiration, and Infallible Authority; and whatsoever is therein contained we firmly assent unto, as to the Word of God, the Author of all Truth.

But since in the Holy Scripture there are some things *hard to be understood, which the ignorant and unstable wrest to their own destruction*, 2 *Pet.* 3. 16. we therefore profess (for the ending of Controversies in our Religion, and setling of Peace in our Consciences) to submit our private Judgments to the Judgment of the Church in a free General Council.

II. We humbly believe the Sacred Mystery of the *Blessed Trinity*, one Eternal, Almighty, and Incomprehensible God, whom only we adore and worship, as alone having Soveraign Dominion over all things, to whom alone we acknowledge as due from Men and Angels, *all Glory, Service and Obedience*, 1 *Tim.* 1. 17. abhorring from our Hearts, as a most detestable Sacrilege, to give our Creators Honour to any Creature whatsoever.

And therefore we solemnly protest, That by the Prayers we address to *Angels* and *Saints*, we intend no other than humbly to sollicite their assistance before the Throne of God, as we desire the Prayers of one another here upon Earth; not that we hope any thing from them, as Original Authors thereof, but from God the fountain of all Goodness, thro' *Jesus Christ* our only Mediator and Redeemer.

Neither do we believe any Divinity or Vertue to be in *Images*, for which they ought to be worshipped, as the *Gentiles* did their *Idols*, but we retain them with due and decent respect in our Churches, as Instruments, which we find by experience, do often assist our Memories, and excite our Affections.

III. We firmly believe, that no force of Nature, or dignity of our best Work, can merit our *Justification*; *but we are justified freely by Grace, through the Redemption that is in Jesus Christ*, Rom. 3. 24.

And tho we should by the Grace of God persevere unto the end in a Godly life, and Holy Obedience to the Commandments; yet are our hopes of Eternal Glory still built upon the Mercy of God, and the Merits of *Christ Jesus*.

All other *Merits* (according to our sense of that Word) signifie no

more than Actions done by the assistance of God's Grace, to which it has pleased his Goodness to promise a Reward; a Doctrine so far from being unsuitable to the Sense of the Holy Scriptures, that it is their principal Design to invite and provoke us to a diligent observance of the Commandments, by promising Heaven as the Reward of our Obedience. 1 *Tim.* 4. 8. *Godliness is profitable to all things, having the promise of this life, and of that which is to come.* And, Rom. 2. 6. *God will render to every man according to his deeds, to them, who by patient confidence in well doing, seek for Glory, and Honour, and Immortality, Eternal Life.* And again, Rom. 8. 13. *If you live after the flesh, you shall die; but if through the Spirit you mortify the deeds of the Body, you shall live.* And Heb 6. 10. *God is not unjust to forget your work, and labour of love, which you have shewed for his name*, &c. Nothing being so frequently repeated in the word of God, as his gracious Promises to recompense with Everlasting Glory the Faith and Obedience of his Servants: Nor is the Bounty of God barely according to our Works, but high and plentiful, even beyond our Capacities, giving *full measure, heaped up, pressed down, and running over, into the bosoms of all that love him*, Luc. 6. 38.

This we believe the Merit or Rewardableness of Holy Living (both which signifie the same thing with us) arise not from the self-value even of our best Actions, as they are ours, but from the Grace and Bounty of *God*: And for our selves, we sincerely profess, *When we have done all those things which are commanded us, we are unprofitable servants*, Luc. 17. 10. *having done* nothing but *that which was our duty*; so that our boasting is not in our selves, but all our glory is in *Christ*.

IV. We firmly believe, and highly reverence the *Moral Law*, being so solemnly delivered to *Moses* upon the Mount, *Exod.* 20. *Matth.* 19. *Eccles.* 12. 13. so expretly confirmed by our Saviour in the Gospel, and containing in it self so perfect an Abridgment of our whole Duty both to God and Man.

Which *Moral Law* we believe obliges all Men to proceed with faithfulness and sincerity in their mutual Contracts one towards another; and therefore our constant Profession is, That we are most strictly and absolutely bound to the exact and entire Performance of our Promises, made to any Persons, of what Religion soever; much more to the Magistrates and Civil Powers, under whose Protection we live, whom we are taught by the Word of God *to obey, not only for fear, but conscience sake*, and to whom we will most faithfully observe our Promises of Duty and Obedience, notwithstanding any Dispensation, Absolution, or other Proceedings of any Foreign Power or Authority whatsoever.

Wherefore we utterly deny and renounce that false and scandalous Position, that *Faith is not to be kept with Hereticks*, as most uncharitably imputed to our Practices, and most unjustly pinned upon our Religion.

These we sincerely and solemnly profess, as in the sight of God, the Searcher of all Hearts, taking the words plainly and simply, in their usual and familiar sense, without any Equivocation or Mental Reservation whatsoever.

FINIS.